



*The*  
**WESTMINSTER**  
**YOUNG PEOPLE'S**  
**QUARTERLY**

*International Uniform Lessons*

January, February, March, 1924

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# The Westminster Young People's Quarterly

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January 1, for January, February, March, 1924

No. 1

## INSURANCE AGAINST FAILURE

BY PAUL R. KIRTS

A girl student was sitting at a table. It was evening, and the room was dark, save the immediate vicinity of the table which was illuminated by a gooseneck lamp bent over books and notes. The girl was hard at work on her studies.

Suddenly a rollicking, boisterous group of boys and girls broke into the room.

"O Gladys, come with us for a good time to-night!" they exclaimed.

Gladys jumped up from her work and faced the intruders.

"I'm afraid I can't," she protested with hesitation. She wanted to go, but there was one objection. "Don't you know that we have a test in 'math' to-morrow, and that it will be difficult?"

"Oh, yes, we know that," said one of the boys. "But we are out for a good time. We don't care whether school keeps or not."

The temptation to go was almost too much for her. It was so much easier to go out and have a good time, than to review for the test. "Perhaps I can pass anyway," she thought.

But something told her that she was dallying with temptation. "I can't go to-night," she said resolutely. "I can't afford to be unprepared."

There were outbursts of protest and ridicule, until they saw that they were only losing time by their argument and pleading. "Good night," they chorused, and went out the door.

When the room had become quiet once more, Gladys resumed her reviewing. But she could not concentrate. She kept thinking about her refusal to go with her chums. Becoming sleepy she put her head on the table.

Out of a dark corner of the room there came the figure of a white-clad nurse supporting on her arm a crippled boy. The figure spoke:

"I am a trained nurse. It is my mission to take care of the sick and wounded and help them to become strong and healthy again. All that I have learned is useful to me in my work. I can use all the training that I have received."

Gladys saw how necessary it was to be prepared if she wished to become a nurse.

When this vision passed, another appeared. This time there came out of the gloom a school-teacher leading a group of children, and in their hands were small American flags. Her lips began to move, and Gladys heard her say:

"I am a school-teacher in the great American public schools. Upon me rests the responsibility of teaching these children of many races and tongues to read and write the English language and to learn to love the flag of the Republic. I need all the education and training that I can get for my task. I must be prepared."

No sooner had this vision gone than another appeared. The central figure was that of a missionary, seated in the midst of a group of native Africans. The missionary said:

"I am a foreign missionary. My mission is to tell the story of Jesus and his love to those who have never heard it. The people to whom I go are ignorant, superstitious, and fearful. I must teach them and quiet their fears. I must translate the Scriptures so that they may read. I must show them how to work, and how to be healthy. All that I have ever learned is useful to me. I need to be prepared for my task."

When the missionary ceased speaking, a quiet scene appeared at one side of the room. A mother was putting her three small children to bed. She was seated, and about her the children knelt to say their prayers. The mother spoke:

"I am a mother. No one can take my place. Upon me depends the molding of these young lives which God has intrusted to my care. I give to them the first impressions, the impressions that shall determine the course their lives shall take. My task calls for physical endurance, fortitude, intelligence, sympathy, patience, and love. I need to be prepared for this great, God-given mission."

Gladys awoke. The visions of nurse, teacher, missionary, and mother had come to the girl, and through them she was able to see a truth, which assured her that she had made the right decision. She was glad that she had resisted the temptation to leave her books, and that she had remained at the task of making an adequate preparation for life.

She caught a glimpse of a truth which a friend of youth covets for all young men and young women. Such a vision is the best insurance against failure when life's crises and testing times come.

"To see life steadily and to see it whole" is better insurance than that which an ingenious group of law students in a Western university has devised. This clever scheme of insurance is a bold attempt to discount possible failure, as the tragic ending of a school career. They have drafted a policy of self-insurance against financial loss and mental anguish caused when a student falls short in the course of his study of law.

By paying into a kind of mutual sinking fund a monthly installment, so long as they are students, they entitle themselves to receive

a scholastic benefit, in case a failure obliges them to withdraw at the end of the semester.

It is said that a similar practice has long prevailed among certain Indian students, at such English universities as Oxford and Cambridge, that when a cruel fate denies them the reward of success in either the entrance or degree examinations they still manage to hold their heads erect by returning to their native country with such significant letters as F. M., meaning "failed in examination for matriculation," or "F. B. A., meaning "failed in examination for bachelor's degree."

No clear-sighted, fair-minded young man or young woman cares to take any stock in such sophistry. "Life is real, life is earnest," and it calls for men and women who are more anxious to be prepared for the tasks that await them than they are to save their faces.

If young people wish to take out some real insurance against failure let them look squarely at the demands which life makes upon them. Let them understand that no success comes without ability, and that behind ability there must be a solid preparation. Every day counts, and each assignment is vital.

Be prepared, and so be insured against failure.

### A SUMMER CONFERENCE COMMITTEE IN EACH CHURCH

Many of our Presbyterian churches are within reasonable reach of more than one summer conference. These conferences are not duplicates; each magnifies especially one phase of church work. Bible study may be the outstanding feature of one type of conference, missions may be the main feature of another, and Sunday-school work the chief interest of still another. And thus there is the necessity, on the part of each church that would make the most effective use of the conference, of studying the programs of available conferences to determine their purposes and the courses offered.

Realizing that unless some one is specifically requested to make this study it is apt to be left undone, a Church Conference Committee is recommended.

This Committee need not be large, but it should be representative of those organizations or interests of the church most concerned in taking advantage of the summer conference. One or more members of the session should be on the committee and should report to it.

The work of the committee should begin with the New Year. Correspondence concerning programs, meetings of the committee to discuss ways and means of sending delegates, and other phases of committee work cannot be successfully done if April or May arrives before anything is undertaken. Programs for the year ahead may not be ready in January, but the program of the past summer is satisfactory for study.

In some churches a few enthusiastic delegates have so magnified a single conference that other conferences get no consideration at all. The Conference Committee tends to overcome this difficulty, for it is very unlikely that all delegates year after year should go to the same conference.

Quite often special funds must be raised to meet delegates' expenses. The Conference Committee should have charge of this or delegate the question to another group. Thus if funds must be raised, the different organizations will work together in doing it.

Delegates should be carefully selected and officially appointed and registered.

Sometimes through the efforts of the committee expenses may be greatly reduced by asking the men's group of the church, as an expression of their interest, to take delegates to the conference in autos, and call for them at the close. This will sometimes eliminate fifty per cent of the expense.

The summer conference is a great asset to the local church, and the Church Conference Committee is a sensible way of getting the most from all the conferences available.

### A YOUNG PEOPLE'S CLASS ADOPTS AN ORPHAN

BY ELIZABETH WILLIAMS SUDLOW

A child from the Presbyterian orphanage of Files Valley, Texas, had a happy Christmas as the guest of the Kappa Sigma Phi Class of the North Presbyterian Sunday School of Fort Worth, Texas. This class was organized in 1921 with six members, and now has twenty-five regular attendants. The young people decided to adopt a child and bring it to Fort Worth to spend Christmas. On the Sunday before Christmas a tree for the little one was set up in the classroom. The teacher entertained the child at her home during the holidays. It is the purpose of the class to clothe and provide for the child during its stay in the orphanage.

Two former members of the class are in training for definite Christian service—one as a minister, the other as a missionary—so the class sent boxes of goodies to these two absentees.

One of the duties of the class is to keep the pulpit supplied with flowers.

### TIED UP TO SPECIAL SERVICE

BY REV. E. E. WHITE

The church was filled with a Children's Day assemblage of men and women and boys and girls. Toward the end of the attractive program each class was to tell how it had used its offerings; for each class was responsible for the use of half its offering, the Sunday school as a whole voting on the disposition of the fund made up of the other half from all the classes. It came the turn for one of the boys' classes. A fine chap arose and told the church, in effect:

We were interested in the American Indians. We thought it would be fine if they could have some good music for the long winter evenings, so we sent a phonograph to the Indians in \_\_\_\_\_ (naming some spot in the West).

Then a representative of a younger class arose and reported that his class thought those Indians ought to have some records for their phonograph, so they had sent a large quantity of records to the same place.

Those boys had become interested through the work which one of their classes had done in preparation for a program they had given one Sunday morning. They had been asked by the Sunday-school's director of missionary education to present a program on the American Indian on a certain Sunday. They hunted up the subject in books, magazines, and Board literature, and carried out the program themselves, each boy doing his part. Not only did they interest the Sunday school but they themselves became so interested that they simply had to do something for the Indians.

Similarly almost every class in the school was tied up to some fine piece of Christian service. One class of girls was helping put a girl of their own age through school in the Southern mountains. They became so interested that they began to bring a quarter a Sunday out of their own allowances. It was interesting to overhear one girl say one Sunday, "It means I have to do without chocolate one or two days a week, but I'll do it." That may sound funny but was it not, after all, the beginning of a Christian attitude toward money, using it to meet others' needs rather than to satisfy our own desires? That girls' class had gotten its interest in the Southern mountaineers through a program it had carried out one Sunday morning, just as the boys had carried through their program on the Indians. With the help of the teacher, the members had worked up an attractive program and given it themselves.

Thus, through special programs in the opening services and through its offerings this little Sunday school in a small suburban town was linked up with wide-reaching Christian service. And so every Sunday school may feel the thrill of an actual share in the great work of Christ, which the Church is carrying on throughout our land and to the farthest corner of the earth, in churches and Sunday schools, in hospitals and dispensaries, in schools and colleges, in social centers and industrial classes, and in demonstration farms and shops, on preaching tours and medical tours—a varied, multitudinous, and never-ceasing Christian service. Every Sunday-school class should have a part in this great enterprise. It needs you and you need it. Especially is this true of young people's classes.

You can readily understand this work now through the plan which the Boards have worked out of giving you a definite share in some station or missionary through a contribution that you make annually. The letters from the field and other information that you will re-

ceive will keep you informed about your investment and you will find numerous ways of helping personally in the work, by writing, by definite prayer, by making and sending useful gifts.

Young women's classes can do splendid service in sewing for hospitals. Young men can find equally helpful things to do for their missionary or mission station.

And then you will want to keep the whole school and church, informed about your work, by programs in the Sunday school showing what is being done in your station and in the field in which it is located, by posters and a bulletin board, by dramatics—either brief sketches for the school or complete plays for a large audience, and then, once a year, by an exhibit and program in which all the classes join and to which the whole community is invited, setting forth by every possible means the great work in which you have a part.

Such a vital sharing in the Christian task offers rare possibilities to the young people who will undertake it.

### THE NEW YOUNG PEOPLE'S SOCIETY PROGRAM

BY FRANK D. GETTY

It is characteristic of youth to demand a constant change in things to do, and in ways of doing them. And the young people of to-day are not satisfied unless they can see real progress being made in the things that they are attempting. It is perfectly possible for the Church, with its various organizations, to respond to this call for the new, without giving up any of those things which are constant, and which should always be found in a church program.

The history of the last two decades shows that although young people may be interested in definite Christian work, various phases of this work have appealed to them with special strength at different times. One phase of church work which has an almost constant appeal for young people is that which consists of doing things for other people. With this thought in mind, there is offered for use in Presbyterian Young People's Societies an outline of a year's work, entitled, "Presbyterian Young People's Service Program."

This program takes the place of the "Presbyterian Young People's Society Program," and its later rearrangement, entitled, "The Presbyterian Program and Christian Endeavor Four Square." Certain elements of these two programs were so important that they have been maintained in this new outline of work. In most cases they have been given new names and a new emphasis. Instead of the ten sections of the original program or the four sections of the "Presbyterian Program and Christian Endeavor Four Square," we now have only three main divisions. The challenge in this new program is for service to the members, to the church, and to the world.

In the first section, which calls for work among the members of the



society, we find listed those things which might ordinarily be found in every society. Some of these fundamentals are: Development of the devotional life by means of daily, individual prayer and Bible study; regular weekly meetings where society members may discuss their own Christian experiences or talk about some of the great Christian truths as they grow out of the topics suggested by the United Society of Christian Endeavor or in the young people's Quarterly. Further activities for the members include interesting and attractive socials; increase in membership; holding of study classes in missions; stewardship, Church history, and other subjects; the presentation of the need for Christian service, with opportunity to express decisions regarding life work.

Under the heading of "Service to the Church" we find such requirements as increase in church attendance and church membership on the part of young people; at least one special service in the church in the interests of young people's work (this might well be on young people's day); regular requests to the pastor for work to do, and the faithful completion of work assigned; the study of the history, doctrines, organization, and work of the Presbyterian Church; a definite financial plan which provides for regular contributions to foreign missions, national missions, and Young People's Work, in the Board of Christian Education; helpfulness to other young people in the Church, including Intermediate and Junior societies, classes of young people in the Sunday school, daily vacation Bible school, and so forth.

"Service to the World" includes all activities which are outside the limits of the church walls. It includes service to neighboring people, such as helpfulness in homes, hospitals, orphanages, and any places where people would otherwise have no religious service; conduct of mission Sunday schools and mission Christian Endeavor Societies; the finding of young people in the community for whom Christian service should be rendered and who should be invited to participate in the Christian social activities of a young people's society; the teaching of English to foreigners; actual service in addition to contributions to young people in the mission fields of America and other lands; at least ten missionary meetings of the society with an additional missionary meeting for the entire church. This might be in the nature of a missionary play, pageant, or other demonstration.

To meet the natural desire of young people for progress, and to provide that encouragement which comes when such progress is evident, provision has been made for scoring the societies as the various parts of the program are completed. On a large wall chart which can be secured without charge seals can be attached, showing what the society has done since the adoption of the program. When eighty per cent of any one of the three sections has been finished, this fact also is indicated so that anyone looking at the chart will know

how successful the society has been in the work which it has attempted.

For those societies which are affiliated with Christian Endeavor, emphasis should be given to the fact that all of the items found in the "Friends for Christ" campaign which was presented to the Christian Endeavor movement in the Des Moines Convention last July, will also be found in this "Presbyterian Young People's Service Program." The "Friends for Christ" campaign uses the same headings that are used in our denominational outline, but our program is somewhat more extensive than the program suggested by Christian Endeavor. Any society which completes the Presbyterian program would be perfectly justified in reporting the completion of the "Friends for Christ" campaign. Both of these programs are intended for use in Intermediate and Senior Societies. Further information concerning either of them may be secured from Presbyterian Young People's Work, Witherspoon Building, Philadelphia. It should be remembered that this is headquarters for all Presbyterian Young People's Society activities.

# INTERNATIONAL UNIFORM LESSONS

Lesson I

January 6, 1924

## A CHOSEN LEADER AND A CHOSEN LAND

THE GOLDEN TEXT: "In thee shall all the families of the earth be blessed."—Gen. 12: 3.

TEXT OF LESSON, Gen. 12: 1-7; 18: 17-19.

For entire lesson, see Gen. 12: 1 to 25: 10.

### AMERICAN STANDARD VERSION

Gen. 12: 1 Now Je-ho'vah said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3 And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4 So A'bram went, as Je-ho'vah had spoken unto him; and Lot went with him: and A'bram was seventy and five years old when he departed out of Ha'ran.

5 And A'bram took Sa'rai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Ha'ran; and they went forth to go into the land of Ca'naan; and into the land of Ca'naan they came.

6 And A'bram passed through the land unto the place of She'chem, unto the oak of Mo'reh. And the Ca'naan-ite was then in the land.

7 And Je-ho'vah appeared unto A'bram, and said, Unto thy seed will I give this land: and there builded he an altar unto Je-ho'vah, who appeared unto him.

\* \* \* \* \*

Ch. 18: 17 And Je-ho'vah said, Shall I hide from A'bra-ham that which I do;

18 Seeing that A'bra-ham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I have known him, to the

Y. P.

### AUTHORIZED VERSION

Gen. 12: 1 Now the LORD had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So A'bram departed, as the LORD had spoken unto him; and Lot went with him: and A'bram was seventy and five years old when he departed out of Ha'ran.

5 And A'bram took Sa'rai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Ha'ran; and they went forth to go into the land of Ca'naan; and into the land of Ca'naan they came.

6 ¶ And A'bram passed through the land unto the place of Si'chem, unto the plain of Mo'reh. And the Ca'naan-ite was then in the land.

7 And the LORD appeared unto A'bram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

\* \* \* \* \*

Ch. 18: 17 And the LORD said, Shall I hide from A'bra-ham that thing which I do;

18 Seeing that A'bra-ham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

end that he may command his children and his household after him, that they may keep the way of Je-ho'vah, to do righteousness and justice; to the end that Je-ho'vah may bring upon A'bra-ham that which he hath spoken of him.

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon A'bra-ham that which he hath spoken of him.

### DAILY HOME READINGS

M.	Dec. 31.	Gen. 12: 1-9; 18: 17-19.	A Chosen Leader.
T.	Jan. 1.	Gen. 13: 12-18.	A Chosen Land.
W.	Jan. 2.	Gen. 14: 17-24.	Abram and Melchizedek.
T.	Jan. 3.	Gen. 15: 7-18.	The Covenant Confirmed.
F.	Jan. 4.	Gen. 18: 23-33.	Abraham the Intercessor.
S.	Jan. 5.	Gen. 22: 1-14.	God Tries Abraham.
S.	Jan. 6.	Psalm 23.	The Lord Our Leader.

### A GREAT NAME

God promised to make Abraham's name great. Think for a moment what this means. He lived an obscure life in a far-off, forgotten civilization in the Mesopotamian valley, and yet we are studying about his life, and have been repeating his name for nearly four thousand years.

God kept his promise. Probably Abraham holds in his keeping the affection of more people than any other man in history. The Mohammedan reveres him, the Jew pays homage to him, and the Christian remembers that Abraham rejoiced to see the day of Christ, and saw it, and was glad.

When we ask the question, "Why is this reverence paid to Abraham?" we are met with some difficulties. It was not because he was a great ruler or king. He did not hold in subjection any people. The tomb of Tutankhamen in Egypt revealed a civilization almost as old as that to which Abraham belonged, but only a few knew the name of Tutankhamen, and there is nothing great about his name save the memories associated with his tomb. Abraham's name was great because he was the spiritual ancestor of multitudes of men and women. He is called the "father of the faithful." He was a man of faith. He trusted God and looked for a "city which hath foundations, whose builder and maker is God."

**To Think About:** Give the names of those whom you consider great in American life. What is meant by true greatness?

### HEBREW HISTORY

With Abraham Hebrew history begins. The first eleven chapters of Genesis record events which have world-wide, and not merely national interest. When we begin the story of Abraham we are introduced to the facts of a distinct people.

The world of the Mesopotamian valley and the land lying to the east were inhabited by people of various races. These people belong to two groups, known as the Semites and the non-Semites. The non-Semites include the Hittites and the Egyptians. The Semites include the Arabs, the Amorites, the Babylonians, and the Hebrews. The Hebrew people belong to the youngest group of the Semite people, and their history begins twenty centuries before Christ.

By the time of Abraham the Semite world had attained a large population and an interesting civilization. At the present time the excavation of Ur, the city of Abraham, is going on, and we are told that the remains of a temple approximately six thousand years old have been found. In this land was a great temple erected to the moon god. Abraham was surrounded with idolatry, and it is interesting to know that he came out of such a situation a believer in the one true God.

**To Think About:** Give the names of those who stand at the beginnings of national history: Washington for America, King Alfred for England, and so on. Do opportunities make men, or do men make opportunities?

### THE HEBREW WORLD

Abraham's life touches a definite geographical section of the world. It touched the Mediterranean on the west, Armenia on the north, the Persian Gulf and the Tigris on the east. This territory over which Abraham traveled, and in sections of which he lived, covered about five hundred and fifty thousand square miles of territory, about the size of the States of California, Utah, Montana, Oregon, and Washington. Much of this territory was uninhabited, and in the midst of it lay the great Arabian desert and other stretches of arid land. Perhaps only one hundred thousand square miles of this territory was habitable, and the Mesopotamian valley was the most fertile of all this region, a section about the size of New Hampshire. Another fertile section was the Nile Valley, which is about the size of Maryland.

Between Egypt and Assyria lay the land of Canaan, the Promised Land to which Abraham traveled. This land along the Mediterranean lay like a bridge between the mighty empires of that ancient world. It was a wonderful land. No other land in the world contains the memories that Palestine holds. Over it the armies of ancient times and of modern times have marched. Alexander the Great, Napoleon, and the Kaiser have each in turn marched to destiny along these same highways.

**To Think About:** What is the relation of climate and geography to character? What zones in the world have done most for the world?

### A CHOSEN LAND

The land of Canaan was the land chosen by God for his chosen people, of whom Abraham was the father. Compare the land of Canaan with America. Was America chosen by God for a chosen people? What motives led the Pilgrim Fathers to America? What motives led Abraham to leave Ur for Canaan?

Canaan was said to be a land flowing with milk and honey. Certainly it was a fruitful and fertile land. Scientists call it to-day the "cradle of cereals," for many of our well-known cereals, such as wheat and barley, have been traced back to the highlands and valleys of Palestine.

We are apt to think of that far-away age as uncivilized, but our ideas are being quickly revised. The excavations in Palestine and Egypt show us that even before Abraham's time there was in the world a wonderful civilization, and that art had developed to a remarkable degree. From the world of the Semites, from Babylon and the Mesopotamian valley, as well as from Egypt, came the civilization which Abraham inherited, and which he transformed and passed on to the generations following.

We find the arts of brick-making, arch construction, sculpture, decoration, gem- and seal-cutting. There was also developed a system of medicine, astronomy, and mathematics. Egypt had introduced written speech, the use of metals, and the science of engineering.

**To Think About:** It was not Abraham but God who chose Canaan. His prosperity, his success, were God-given. God guides those who permit him to guide them.

### A CHOSEN LEADER

The Jews boasted that they were children of Abraham, but Jesus challenged their claim, and asserted that Abraham's life was not distinguished by blood, but by faith and obedience to God.

Little by little Abraham developed his life of trust in God's word; step by step he was led into a life of perfect trust. He did not come all at once into spiritual leadership, but step by step he rose until he was willing to surrender everything that he had to God. He was willing even to give God his son Isaac, but God showed him that human sacrifices were not permitted, and that the sacrifice of the heart was what he desired. In this way Abraham came into his place of supreme leadership and he was called in later days the "friend of God."

One would think that such a friendship as that between God and Abraham would be one-sided, but friendship is not to be identified with feeling, but with faithfulness. Jesus said, "Ye are my friends, if ye do the things which I command you." It costs something to be

a friend, and Abraham was willing to give himself in service and sacrifice for God.

**To Think About:** God needs friends who will become channels of his living power. God works through human hands and human hearts. Humanity is his instrument.

### THE FATHER OF THE FAITHFUL

The distinguishing quality of Abraham's life was his faith. When we turn to the eleventh chapter of Hebrews in the New Testament we read that Abraham attained to his great supremacy in the world because of his faith in God. Read the story as it is found in Heb. 11: 8-19. There we are told that it was by faith that Abraham obeyed the call of God and left his old home and went out into the world, seeking the land God had chosen for him. We are told that by faith he refused to build a permanent home for himself, but lived in tents as a pilgrim, and that by faith he looked for a better country, that is, a heavenly.

Faith is the quality of life by means of which we make the unseen real. It believes that behind everything that we see and handle there is the invisible power of God. Abraham was willing to take God at his word; he trusted him not only for the present, but for the future; and it is faith which always brings victory.

The Apostle John says, "This is the victory that hath overcome the world, even our faith." People have faith in many things. They have faith in money, in law, in railways, in post offices, and in all forms of civilization. Abraham had faith in prayer, in God, and in the eternal life. The difference between people is not a difference of faith, but a difference in the things in which people believe.

**To Think About:** Faith realizes the unseen. Why is it that men do not heed the command of Jesus when he says, "Have faith in God"?

### FOR THOUGHT AND DISCUSSION

1. Abraham is called the "father of the faithful" and the "friend of God." Is there any relation between these two names?

2. What was God able to do with the help of Abraham? Mr. Moody once said that the world has yet to see what God can do with and by and through a man who is fully consecrated to him.

3. What relation is there between civilization and character? What countries have influenced the world most? How would you compare the influence of Babylon with that of Palestine upon the thought and civilization of the world?

4. In what sense was Abraham a missionary? What views of God and life did he carry with him to his new home, and was he able to drive out idolatry by means of the proclamation of the truth concerning the living God?

## THE LONG SOJOURN IN EGYPT

THE GOLDEN TEXT: "Jehovah will keep thee from all evil;  
He will keep thy soul."—Ps. 121: 7.

TEXT OF LESSON, Gen. 47: 1-12.

For entire lesson, see Gen., chs. 37 to 50.

## AMERICAN STANDARD VERSION

1 Then Jo'seph went in and told Pha'raoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'naan; and, behold, they are in the land of Go'shen.

2 And from among his brethren he took five men, and presented them unto Pha'raoh.

3 And Pha'raoh said unto his brethren, What is your occupation? And they said unto Pha'raoh, Thy servants are shepherds, both we, and our fathers.

4 And they said unto Pha'raoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Ca'naan: now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

5 And Pha'raoh spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee:

6 The land of E'gypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Go'shen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle.

7 And Jo'seph brought in Ja'cob his father, and set him before Pha'raoh: and Ja'cob blessed Pha'raoh.

8 And Pha'raoh said unto Ja'cob, How many are the days of the years of thy life?

9 And Ja'cob said unto Pha'raoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Pha'raoh,

Y. P.

## AUTHORIZED VERSION

1 Then Jo'seph came and told Pha'raoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'naan; and, behold, they *are* in the land of Go'shen.

2 And he took some of his brethren, *even* five men, and presented them unto Pha'raoh.

3 And Pha'raoh said unto his brethren, What *is* your occupation? And they said unto Pha'raoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pha'raoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Ca'naan: now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

5 And Pha'raoh spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee:

6 The land of E'gypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Go'shen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Jo'seph brought in Ja'cob his father, and set him before Pha'raoh: and Ja'cob blessed Pha'raoh.

8 And Pha'raoh said unto Ja'cob, How old *art* thou?

9 And Ja'cob said unto Pha'raoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Pha'raoh,



and went out from the presence of Pha'raoh.

11 And Jo'seph placed his father and his brethren, and gave them a possession in the land of E'gypt, in the best of the land, in the land of Ram'e-ses, as Pha'raoh had commanded.

12 And Jo'seph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

and went out from before Pha'raoh.

11 ¶ And Jo'seph placed his father and his brethren, and gave them a possession in the land of E'gypt, in the best of the land, in the land of Ram'e-ses, as Pha'raoh had commanded.

12 And Jo'seph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

### DAILY HOME READINGS

M. Jan. 7.	Gen. 47: 1-12.	The Long Sojourn in Egypt.
T. Jan. 8.	Gen. 37: 1-11.	Joseph's Dreams.
W. Jan. 9.	Gen. 37: 28-36.	Joseph Sold Into Egypt.
T. Jan. 10.	Gen. 41: 33-44.	Joseph Made Ruler of Egypt.
F. Jan. 11.	Gen. 46: 1-7.	Jacob Journeys to Egypt.
S. Jan. 12.	Ex. 1: 1-12.	The Growth of Israel in Egypt.
S. Jan. 13.	Psalm 124.	God's Care for His Own.

### FROM ABRAHAM TO JOSEPH

In these lessons we are tracing in outline the history of the Hebrew people. The Old Testament contains this history from the beginning of the national life down to its overthrow in the time of the Exile. It is history written from the viewpoint of religion, and consequently, apparently small things receive detailed treatment, and what would seem to be great and important events, such as wars and the rise and fall of kingdoms, are quickly passed over.

The period covered by this lesson is a period of great interest. It covers the history between the times of Abraham and Joseph, and is familiar to all lovers of the Bible. The greater part of the book of Genesis is occupied in the telling of the story, and in no other literature are there such stories as are here told. Abraham had two sons, Isaac and Ishmael, and one of these sons, Isaac, was chosen to be his heir. Isaac in turn had two sons, Jacob and Esau, and one of these sons was chosen to carry on the religious inheritance.

Jacob had twelve sons, and although one of them, Judah, was chosen to carry on the spiritual life of the patriarchs, the immediate historical interest centers around Joseph, and his history is full of dramatic interest and spiritual significance. The story of Joseph's life is among the most familiar in the Bible.

**To Think About:** Why does Dr. Matheson call Abraham the "cosmopolitan," Isaac the "domesticated," Jacob the "aspiring," and Joseph the "optimist"?

### FAMINE IN PALESTINE

One of the curses of countries in Bible times was famine. In general there were four reasons: the failure of rain, the destruction

of grain by hail or tempest, the destruction caused by locusts and other pests, and the overrunning of the land in times of war. A famine is mentioned in Gen. 12: 10, and was the cause of Abraham's sojourn in Egypt.

The famine which compelled Jacob and his family to seek safety and help in Egypt was severe and long drawn out. In Gen. 41: 5-4 we read that the famine was in all lands, and that it lasted for seven years. There doesn't seem to have been lack of pasturage and of certain kinds of fruit, for the cattle and the herds found grass in the meadows, and gifts of fruit and nuts were sent by Jacob down into Egypt.

Famine is still one of the curses of non-Christian lands. We have been face to face with great tragic famines in India and in China, and, of late years, in Russia and in Armenia. Many of these countries, of course, have to face failure of rain and also damage from floods, but in many places there is a lack of interest and wise methods of agriculture. New systems of irrigation are helping to develop lands that once were subject to repeated famines, and new systems of agriculture are making possible a wider and better crop area.

**To Think About:** What has the British Government done for India and Egypt in the way of irrigation and the conquest of famine? Do you know the story of the work of Sam Higginbottom, and his agricultural experiment in India?

### THE LAND OF EGYPT

Egypt has been called the "land made by a river." The land bordering upon the Nile has always been fruitful, and the overflow of the river has been a natural means of irrigating the plains of Egypt. The Nile Valley runs for three hundred miles above Cairo, and extends over ten to fifteen miles of width. Below Cairo the Nile branches and goes to the sea by two main streams. Once this territory was a great expanse of water, but the sifting in of sand from the river has created vast areas of new-made lands. The whole area of Egypt is about equal to the size of Maryland, and has to-day a population of about twelve million, while Maryland has one million two hundred and ninety-five thousand.

Egypt possessed a great and early civilization. In our day we are discovering signs of civilized life which date back often four thousand years before Christ. When Joseph ruled in Egypt there were vast cities with great wealth, and with a highly developed civilization. When the Hebrew people came to Egypt with their simple, farm-like habits, Egypt was old in the ways of the world. The Pyramids were there and on the river, boats, pleasure boats, and boats of commerce, could be seen.

It was a land of idolatry. At the city of On, called also Heliopolis, there was a temple erected to the sun god Ra; and idolatry was

the state religion. Joseph married a daughter of a priest who belonged to the temple of On.

**To Think About:** Have the recent discoveries of Egypt any religious value? What views did the Egyptians have of death? of God? of immortality?

### FROM PRISON TO PALACE

The story of Joseph is of thrilling interest. It is true that God moves in a wonderful way to bring to pass his purposes. In the background there is a long and careful preparation for the coming of the Hebrew people. The story of the selling of Joseph into Egypt is familiar and has been frequently told.

In his youth he was ambitious and perhaps vain, arousing the jealousy of his brethren, who, in a passion of hatred, sold him as a slave into Egypt. Beloved of his father, he was mourned for many years. Later, when the tangled circumstances were all straightened out, Joseph said to his brethren, "Ye meant evil against me; but God meant it for good."

Time went swiftly past, and Joseph proved loyal and true in the midst of the corrupt and idolatrous life of the Egyptian palace. Tempted and imprisoned, he still kept his integrity, and at last found himself the prime minister in the palace of the king. Raised to this position of power his wisdom prepared for the dark days of famine that were ahead, and the scene in Egypt having been prepared, his father and brethren find their way down into Egypt, and there find a restored family life and an inheritance in the land which brought them in contact with Egyptian life and civilization.

The interest nevertheless centers around the life and character of Joseph. Before the coming of Christ, he represents to us a life of faith, of honor, and of personal sacrifice. In a certain sense there is in his life the principle of the cross, giving his life for others and losing his life in the service of humanity. He is one of the most lovable characters in the Bible.

**To Think About:** Apply these words to Joseph: "The one thing which saves this life from being contemptible is the thought of another. It is the horizon that gives dignity to the foreground. A picture without sky has no glory."

### THE SETTLEMENT IN EGYPT

The lesson text gives us the story of the Hebrew settlement in Egypt. Joseph's wisdom had conserved the grain of Egypt and had prepared for the seven years of devastating famine. The report soon spread that in Egypt there was food for sale. Jacob, though an old man, was still head of his tribe, and ordered his sons to Egypt to buy grain.

We do not need to follow the story of how Joseph tested his brethren, and at last reconciled them to himself and their father, and gave them not only food, but a section of land called the land of Goshen in which to dwell.

People who leave their own country and settle in another land are drawn closer to one another. We see that even in America. People who speak a common language find their friendships and their enjoyments with one another. The fact that the Hebrew people were in the land of Egypt drew them closer to one another, and there began in Egypt something like patriotism to their own language, their own land, and their own religion, and at the same time they learned much from the civilization of the new land in which they lived.

**To Think About:** A recent writer has said, "Geography has more to do with the growth of civilization than we are apt to think." Can you apply this idea to the development of civilization among the Hebrew people? What effect did their life in Egypt have upon their views of labor and civilization?

### AT SCHOOL IN EGYPT

God had led these early founders of the Hebrew nation into Egypt for some great purpose. We believe that all things work together for good to those who love God. There is an interweaving of events in the life of those who are led by God, and the Egyptian life developed the Hebrew people in such a way that when Moses was preparing for leadership there had developed a common loyalty to Hebrew thought and religion. In our next lesson we will study how these people grew and developed, and at last were emancipated from slavery, and led out into a new national life.

The Hebrew people who had come into Egypt as shepherds went forth organized according to tribes, speaking the same language and worshiping the same God. If we try to discover what the purpose of God was, probably certain things will become clear to us. There was, first of all, the training of Moses. Moses was trained in all the wisdom of the Egyptians and the Hebrew people look back to him as their lawgiver, and as the real founder of their national life.

**To Think About:** Think of life in terms of school. Life is a training for service. It includes discipline. It prepares for service.

### FOR THOUGHT AND DISCUSSION

1. What relation was Joseph to Abraham?
2. In the book of Genesis whom do you consider the greatest person?
3. Point out examples in history when God has used commonplace events to bring forth marvelous results.
4. What is meant by "Providence"? Illustrate from Cowper's hymn, "God Moves in a Mysterious Way."

## MOSES CALLED TO DELIVER ISRAEL

THE GOLDEN TEXT: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11: 24, 25.

## TEXT OF LESSON, Ex. 3: 1-12.

For entire lesson, see Ex. 1: 1 to 12: 36.

## AMERICAN STANDARD VERSION

1 Now Mo'ses was keeping the flock of Je'thro his father-in-law, the priest of Mid'i-an: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Ho'reb.

2 And the angel of Je-ho'vah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Mo'ses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4 And when Je-ho'vah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of A-bra'ham, the God of I'saac, and the God of Ja'cob. And Mo'ses hid his face; for he was afraid to look upon God.

7 And Je-ho'vah said, I have surely seen the affliction of my people that are in E'gypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the E-gyp'tians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Ca'naan-ite, and the Hi'tite, and the Am'o-rite, and the Per'iz-zite, and the Hi'vite, and the Jeb'u-site.

9 And now, behold, the cry of the children of Is'ra-el is come unto me: moreover I have seen the oppression

## AUTHORIZED VERSION

1 Now Mo'ses kept the flock of Je'thro his father in law, the priest of Mid'i-an: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Ho'reb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Mo'ses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of A-bra'ham, the God of I'saac, and the God of Ja'cob. And Mo'ses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in E'gypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the E-gyp'tians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Ca'naan-ites, and the Hi'tites, and the Am'o-rites, and the Per'iz-zites, and the Hi'vites, and the Jeb'u-sites.

9 Now therefore, behold, the cry of the children of Is'ra-el is *come*

wherewith the E-gyp'tians oppress them.

10 Come now therefore, and I will send thee unto Pha'raoh, that thou mayest bring forth my people the children of Is'ra-el out of E'gypt.

11 And Mo'ses said unto God, Who am I, that I should go unto Pha'raoh, and that I should bring forth the children of Is'ra-el out of E'gypt?

12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of E'gypt, ye shall serve God upon this mountain.

unto me: and I have also seen the oppression wherewith the E-gyp'tians oppress them.

10 Come now therefore, and I will send thee unto Pha'raoh, that thou mayest bring forth my people the children of Is'ra-el out of E'gypt.

11 ¶ And Mo'ses said unto God, Who *am* I, that I should go unto Pha'raoh, and that I should bring forth the children of Is'ra-el out of E'gypt?

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of E'gypt, ye shall serve God upon this mountain.

#### DAILY HOME READINGS

M.	Jan. 14.	Ex. 3: 1-12.	Moses Called to Deliver Israel.
T.	Jan. 15.	Ex. 2: 1-10.	The Birth of Moses.
W.	Jan. 16.	Ex. 2: 11-25.	Moses' Flight to Midian.
T.	Jan. 17.	Ex. 5: 1-9.	Moses Faces Pharaoh.
F.	Jan. 18.	Ex., ch. 11.	The Last Plague Threatened.
S.	Jan. 19.	Ex. 12: 1-11.	The Passover.
S.	Jan. 20.	Psalms 130.	The Cry of the Captive.

#### THE BOOK OF EXODUS

The word "exodus" is the same as our word "exit" and means "departure." The book, therefore, contains the story of the departure of the Children of Israel from Egypt.

When Jacob and his family, at the suggestion of Joseph, went down into Egypt, and were given a place to pasture their herds and flocks in the land of Goshen, they expected to remain there for a short period only, or until the famine passed. They remained, however, for four hundred and thirty years, and might have remained permanently had they not been driven to seek freedom from the slavery to which the Egyptians had subjected them. They might have been content to remain in Egypt, and so the promise to Abraham would have been lost forever.

Exodus contains the story of this emancipation. The book falls into three parts, and should be read as one continuous story:

(1) ISRAEL IN EGYPT. Ex. 1:1 to 14:20. This section introduces us to the leadership of Moses and the preparations for emancipation.

(2) THE DELIVERANCE FROM EGYPT. Ex. 14:21 to 18:27. This section contains the story of the passage through the Red Sea and the journey through the wilderness to Mount Sinai.

(3) ISRAEL AT SINAI. Ex. chs. 19 to 40. The Israelites were encamped around Mount Sinai for eleven months and there received

the Ten Commandments, the Covenant, and instructions concerning the tabernacle.

**To Think About:** Have you ever read the interesting story about Israel's emancipation as given in the book of Exodus as you would read a chapter of history? Read it through at one sitting, and then try to give expression to the impression it makes upon you.

### ISRAEL IN SLAVERY

When Joseph was prime minister of Egypt the Pharaoh on the throne was one of the so-called "Shepherd kings." These kings were not Egyptians, and for that reason, doubtless, they were more favorable and friendly to Joseph and his people.

These Shepherd kings were expelled by native Egyptian rulers who naturally distrusted all foreigners, and some such change is referred to in the words of the first chapter of Exodus. "There arose a new king over Egypt, who knew not Joseph." It is usually thought that this king was Rameses II, and that his son Menephtah was the Pharaoh with whom Moses had to deal.

Menephtah began his reign about 1300 B. C. During the four centuries when Israel was in Egypt there had been a great increase in the family of Jacob, and the Israelites had flourished and prospered. The new Egyptian rulers feared their growing power, and a policy of repression and extermination began. The policy of repression included slavery and forced labor. The Israelites, who were really farmers, and had never been laborers, were forced to build storehouses for Pharaoh.

These storehouses are named Pithom and Rameses. Remains of Pithom have been discovered in Egypt, and it is interesting to see how the history of the Bible has been confirmed by such explorations as have been carried on in Bible lands. Bricks with and without straw have been found.

This forced labor became in time unendurable slavery, and the people cried unto God for deliverance. The policy of extermination included the killing of little male children, so that the population would be kept down and danger averted. It is a terrible example of cruelty, and gives us a hint of what went on in the heathen world.

**To Think About:** Abraham Lincoln once said, "As I would not be a slave, so I would not be a master." What did he mean?

### THE CHOSEN LEADER

When God introduces a new great movement he looks around for a man. Perhaps we should say that he looks around for a little child, and his hand was upon the life of Moses from his birth. Moses was cared for in a wonderful and providential way.

The life of Moses falls into three parts of forty years each. The first forty years include his childhood and his education in Egypt, the second forty years include his preparation in the wilderness of Midian, and the third period covers his leadership of the children of Israel.

The story of his escape from death in his early childhood by the strategy of his mother and his adoption by the Egyptian princess is one of the prettiest stories in the Bible. As the adopted son of Pharaoh he received an excellent education in Egypt. Egypt had a marvelous civilization at that time, and Stephen, in the book of The Acts, tells us that Moses was learned in all the wisdom of the Egyptians. Josephus, the Jewish historian, tells us that he was a renowned soldier, and that he led the Egyptian armies to victory over the Ethiopians.

His education would include writing, government, and a knowledge of military science. He was introduced to great opportunities, but it was impossible for him to forget his own people, and one day, seeing an Egyptian mistreating a Hebrew, he killed the Egyptian, and hid the body in the sand. It was an impulsive act, but it revealed the passionate patriotism of Moses.

Because of this lawless act Moses had to flee from the court, and escape into the land of Midian. In interpreting these events the Epistle to the Hebrews says:

“By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures in Egypt: for he looked unto the recompense of reward.”

**To Think About:** What does the Epistle to the Hebrews mean by saying that “By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible”? What is the influence of religion upon the decisions of daily life?

### PREPARATION FOR LEADERSHIP

Moses fled into Midian and was there in the Arabian country in retirement for forty long years. At the end of that period the call of God came to him. The manner of that call is given in the verses of our lesson containing the story of the burning bush. In the lonely wilderness Moses turned aside to see a bush that burned but was not consumed, and out of the bush God’s voice spoke, calling him to appear before Pharaoh and demand the freedom of his own people.

We naturally ask the question, “Why was Moses hidden away in the land of Midian for forty years?” There were three reasons:

(1) He needed to become better acquainted with himself. His rash act had almost destroyed his usefulness. In the wilderness he learned patience, courage, and self-control.



(2) He needed to become acquainted with life and with people. In Egypt he had lived at the royal court and knew little of the life of the common people. Out in the wilderness as a shepherd he gained sympathy with common people and common things, which fitted him for leadership.

(3) He needed to become better acquainted with God. The burning bush was the climax of a long fellowship with God in the wilderness. Paul was in Arabia before he entered upon his great missionary work, and in silence Moses found his strength.

**To Think About:** The motto of the Scottish Church, used also by the Presbyterian Church, is "*Nec tamen consumebatur*" (it was not consumed). It is a very suggestive motto and means that faith and religion can never be exhausted.

### THE CALL OF GOD

When Moses was prepared for his life work God called him. Perhaps Moses in the wilderness felt that his prayers were unanswered and unheeded, but if the story is carefully read we will discover that all the time God was hearing and remembering. We read that "God heard"; "God remembered"; "God saw"; "God knew"; and when God was ready to act he found Moses prepared to carry out his will.

Moses had learned in the wilderness that he could do nothing of himself, and in a certain sense God could not do without Moses. God is spirit, and in the world of material things he needs human hands and human hearts as instruments to carry out his purpose.

This is always the way God works. He chooses a man to serve the multitude. At first Moses objected and was reluctant to accept his commission. He felt altogether unfit. Instead of rushing forward he hung back, and it was only after God proved to him his all-sufficiency, and promised to go with him, together with the fact that Aaron, Moses' brother, was to be his comrade and companion in the great enterprise, that he went forward on his great mission.

**To Think About:** Moses thought that he was unprepared and unfit for the work to which God called him. Is our opinion of our own ability the measure of our responsibility?

### FOR CLASS DISCUSSION

1. Why is there a silence of four hundred and thirty years between the life of Joseph and the life of Moses?
2. What preparation did Moses receive for his life work in the court of Pharaoh?
3. What additional preparation did he receive in the wilderness?
4. Why was Moses so reluctant to answer the call of God?
5. How may we underestimate our own ability?
6. Can you remember any time in your life when you have refused God's call?

## ISRAEL SAVED AT THE RED SEA

THE GOLDEN TEXT: "Jehovah is my strength and song,  
And he is become my salvation."—Ex. 15: 2.

## TEXT OF LESSON, Ex. 14: 21-31.

For entire lesson, see Ex. 12: 37 to 18: 27.

## AMERICAN STANDARD VERSION

21 And Mo'ses stretched out his hand over the sea; and Je-ho'vah caused the sea to go *back* by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22 And the children of Is'ra-el went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the E-gyp'tians pursued, and went in after them into the midst of the sea, all Pha'raoh's horses, his chariots, and his horsemen.

24 And it came to pass in the morning watch, that Je-ho'vah looked forth upon the host of the E-gyp'tians through the pillar of fire and of cloud, and discomfited the host of the E-gyp'tians.

25 And he took off their chariot wheels, and they drove them heavily; so that the E-gyp'tians said, Let us flee from the face of Is'ra-el; for Je-ho'vah fighteth for them against the E-gyp'tians.

26 And Je-ho'vah said unto Mo'ses, Stretch out thy hand over the sea, that the waters may come again upon the E-gyp'tians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the E-gyp'tians fled against it; and Je-ho'vah overthrew the E-gyp'tians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pha'raoh that went in after them into the sea; there remained not so much as one of them.

29 But the children of Is'ra-el walked upon dry land in the midst of the sea; and the waters were a

## AUTHORIZED VERSION

21 And Mo'ses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Is'ra-el went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the E-gyp'tians pursued, and went in after them to the midst of the sea, *even* all Pha'raoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the E-gyp'tians through the pillar of fire and of the cloud, and troubled the host of the E-gyp'tians,

25 And took off their chariot wheels, that they drove them heavily: so that the E-gyp'tians said, Let us flee from the face of Is'ra-el; for the LORD fighteth for them against the E-gyp'tians.

26 ¶ And the LORD said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the E-gyp'tians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the E-gyp'tians fled against it; and the LORD overthrew the E-gyp'tians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pha'raoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Is'ra-el walked upon dry *land* in the midst of the sea; and the waters *were* a

wall unto them on their right hand, and on their left.

30 Thus Je-ho'vah saved Is'ra-el that day out of the hand of the E-gyp'tians; and Is'ra-el saw the E-gyp'tians dead upon the seashore.

31 And Is'ra-el saw the great work which Je-ho'vah did upon the E-gyp'tians, and the people feared Je-ho'vah; and they believed in Je-ho'vah, and in his servant Mo'ses.

wall unto them on their right hand, and on their left.

30 Thus the LORD saved Is'ra-el that day out of the hand of the E-gyp'tians; and Is'ra-el saw the E-gyp'tians dead upon the sea shore.

31 And Is'ra-el saw that great work which the LORD did upon the E-gyp'tians; and the people feared the LORD, and believed the LORD, and his servant Mo'ses.

### DAILY HOME READINGS

M. Jan. 21.	Ex. 14: 21-31.	Israel Saved at the Red Sea.
T. Jan. 22.	Ex. 14: 1-9.	Israel Pursued by Pharaoh.
W. Jan. 23.	Ex. 14: 10-20.	God Promises Deliverance.
T. Jan. 24.	Ex. 15: 1-11.	Song of Moses and Miriam.
F. Jan. 25.	Ex. 15: 12-21.	Song of Moses and Miriam.
S. Jan. 26.	Heb. 11: 23-29.	The Triumph of Faith.
S. Jan. 27.	Ps. 106: 1-9.	Thanksgiving for Deliverance.

### MOSES THE LEADER

If you were asked to name the greatest man in the Old Testament whom would you name? It would certainly be Moses. What a marvel of a man he was! No wonder Michelangelo carved him as of gigantic form! The statue which he carved is terrible in its greatness and strength. The marks of life, its sorrow and success, are there, and yet there is an unconquerable power and majesty expressed in the marble.

Moses was head and shoulders above his fellows. He was the emancipator of his people, the lawgiver not only of Israel, but of the world. When we come to analyze his character we find three great qualities:

(1) THE QUALITY OF LEADERSHIP. At first he was not even master of himself, for upon an impulse he killed an Egyptian and hid him in the sand. Later in his life he became not only captain of his own soul, but master of Pharaoh and leader of his people. It was Moses who changed Israel from a wandering multitude into a nation.

(2) THE QUALITY OF STATESMANSHIP. The law by which Israel lived was given by Moses. The Ten Commandments were given through him, and all law and civilization have been built upon them.

(3) THE QUALITY OF DEVOTION TO GOD. Moses is called by God "my servant Moses," and one of the finest things that has been said of any man is said of Moses in the words that record his death, "And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face."

**To Think About:** Would you agree with this estimate of Moses? "The general impression left on our minds by the life and character of Moses, regarded as a whole, is unquestionably one of extraor-

dinary, almost solitary, grandeur, dignity, and elevation. Wordsworth's line describes it best:

Thy soul was like a star, and dwelt apart.

There is not a single character in the Old Testament that will bear comparison with it—for purity, for elevation, for power, for pathos. There is only one character in the whole range of history that overtops it; and that is more than human—the character of our Lord Jesus Christ.”

### MOSES AND PHARAOH

The interview between Moses and God at the burning bush in the land of Midian resulted in the capture of Moses' will and the surrender of his life to the will of God. God met the demands of Moses fully by promising to be his companion to the court of Pharaoh, “Certainly I will be with thee,” and calling to his side Aaron who apparently was a man eloquent of speech and who became the companion of Moses both in Egypt and in the wilderness.

It is interesting to notice that when God commissions men he often sends them forth two by two.

It was not easy for this unknown shepherd to face the Pharaoh of Egypt. Probably a new king reigned in place of the Pharaoh whom Moses had known in his early life. History suggests that the reigning Pharaoh of that time was Meneptah. It is easy, however, to picture what would be in the mind of Moses on his return to the Egyptian court, and the memories that would be revived in him.

For many years Moses had carried the fate of his people in his heart. A sense of justice mastered him. Forty years before his hand had been lifted in defense of his people, and the injustice of their enslavement had driven him to an act that had caused him to become an exile. That sense of justice burned in his heart.

When Abraham Lincoln was a young man he came face to face with slavery. “If I ever get a chance to hit that thing I will hit it hard,” he said, and after the passage of years the chance came to him. It was so with Moses. He hated the bondage which his own people endured, and the knowledge that he was in the right gave him courage.

On the other hand he was going forward on his strange commission at the command of God. He had heard God's call in the wilderness, and had seen the bush burn and not be consumed, and in the power of a mighty faith he was going forward upon his mission of love and liberty. What was impossible to man would be possible with God, and he was to appear before Pharaoh not in his own name but in the name of Jehovah.

We do not wonder that Pharaoh at first refused Moses' request. Such a request was against all reason, all diplomacy, and all statesmanship. It was impossible for him to grant it, and the command

of God was nothing to him. It will be seen later in the story that no man can say "no" to God. We have seen during the year that has passed the voice of Russia raised in defiance of God. Russia has said to God, "We will not have thee to reign over us," and yet it is God who always has the last word. It was not Pharaoh who had the last word, but God.

**To Think About:** The French Revolution sought to abolish God, but after the tragedy and cruelty of it had passed, the people of Brittany in procession carried a flag with the words, "Give us back our God." It is God who rules in the affairs of men.

### GOD AND PHARAOH

Moses was discouraged upon his first approach to Pharaoh, but such discouragement only threw him back upon God, and when Moses fell back upon God the divine power was revealed. From this time it was not a struggle between Moses and Pharaoh, but between God and Pharaoh, and the story of the ten plagues is one of the most terrible in all literature.

**To Think About:** Show how both mercy and justice were mingled in God's treatment of Pharaoh. Do you pity or condemn Pharaoh?

### THE PASSOVER

The story of the last plague is given in Ex. 12: 29, 30. That night the people of Israel were commanded to prepare to leave Egypt. That was a memorable night. It was a night to be remembered and to be held as memorable throughout all the succeeding centuries.

Sheltered behind their blood-sprinkled doors, they kept what afterwards was called the passover. The lamb had been prepared with bitter herbs, and unleavened bread, and with their loins girded and staves in their hands, ready to begin their journey at a moment's notice, they partook of this passover, which became in later years the memorial feast of the Jewish people, bringing to remembrance the liberty and founding of their nation.

Sheltered behind the promise of God the people of Israel were saved while death and terror reigned in the homes of their enemies. In the New Testament this passover feast became the sacrament of the Lord's Supper, which is also for us a feast of remembrance, bringing to mind the liberty which has come to us through the sacrifice of Christ, the Lamb of God, who takes away the sin of the world. The Apostle Paul in his letter to the Corinthians says: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ."

**To Think About:** On the night on which he was betrayed Jesus sat down with his twelve disciples to the passover feast in the upper room. At that time he instituted what is now known as the Lord's

Supper. Make a comparison of these two memorials, and show what is represented by each.

### THE EMANCIPATION

The Bible tells that six hundred thousand men, besides women and children, a mixed multitude, went forth out of Egypt. On a conservative estimate this would mean a total of about two million five hundred thousand people. Professor Petrie has suggested that the word which means "thousands," also means "groups" or "families," and interpreted in this way the population would be very much less.

It is difficult, if not impossible, to trace the journey of the Children of Israel from Rameses out into Sinai. They might have gone out into Palestine through Gaza, a journey that would have occupied only a few days, but fear of the Philistines turned their feet into the wilderness and, guided by the pillar of cloud by day and of fire by night, they came at last to the sea. The exact location is difficult to determine, but it was probably somewhere north of Suez.

The people at last found themselves with the sea in front of them and the Egyptians behind them, and the story of what took place is told dramatically and graphically in the lesson text. Moses cried unto God, and addressed the people, "Fear ye not, stand still, and see the salvation of Jehovah." The Lord answered the cry of Moses by bidding him go forward, and stretch forth his hand. The waters divided in answer to the petition of Moses and the command of God, and the Israelites passed through unharmed. The Egyptians, following, found themselves overwhelmed and destroyed in the returning flood of waters.

Safe on the other side, secure from their enemies, Moses and the Children of Israel gave expression to their thanksgiving in the song recorded in Ex., ch. 15.

**To Think About:** Quote the words of Lincoln's Emancipation Proclamation, and compare the emancipation of the American slaves with the emancipation effected by Moses.

### LESSONS FROM HISTORY

1. God is the Best of Guides. He still guides and leads us, even as he guided Israel by a pillar of cloud and fire.

2. God's guidance demands obedience. Sometimes he says, "Stand still," and again he says, "Go forward."

3. What is the difference between courage and presumption?

4. God sometimes depends upon one man. If Moses had failed God from a human point of view, failure would have come to the whole enterprise.

5. Thanksgiving should follow deliverance.

## WHAT ISRAEL LEARNED AT SINAI

THE GOLDEN TEXTS: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."—Deut. 6: 5.  
 "Thou shalt love thy neighbor as thyself."—Lev. 19: 18.

## TEXT OF LESSON, Deut. 4: 32-40.

For entire lesson, see Ex. 19: 1 to 24: 8; Lev., ch. 19; Deut. 4: 32-40.

## AMERICAN STANDARD VERSION

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it?

33 Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of *another* nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Je-ho'vah your God did for you in E'gypt before your eyes?

35 Unto thee it was showed, that thou mightest know that Je-ho'vah he is God; there is none else besides him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of E'gypt;

38 To drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day.

39 Know therefore this day, and lay it to thy heart, that Je-ho'vah he is God in heaven above and upon the earth beneath; there is none else.

40 And thou shalt keep his statutes, and his commandments, which I command thee this day, that

## AUTHORIZED VERSION

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in E'gypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he is God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of E'gypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: *there is* none else

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day,

it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in the land, which Je-ho'vah thy God giveth thee, for ever.

that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

### DAILY HOME READINGS

- M. Jan. 28. Deut. 4: 32-40. What Israel Learned at Sinai.  
 T. Jan. 29. Ex. 19: 16-25. Moses Meets God in the Mount.  
 W. Jan. 30. Ex. 20: 1-11. The Commandments, Showing Our Relation to God.  
 T. Jan. 31. Ex. 20: 12-21. The Commandments, Showing Our Relation to Others.  
 F. Feb. 1. Ex. 23: 1-17. Sabbaths and Feasts.  
 S. Feb. 2. Ex. 23: 20-31. Jehovah's Covenant at Sinai.  
 S. Feb. 3. Ps. 95: 1-7. Praise to Jehovah.

### FROM THE SEA TO SINAI

Although the lesson text is taken from the book of Deuteronomy the lesson covers the history between the crossing of the Red Sea and the giving of the Ten Commandments at Sinai. The time covered by this history is not much more than a year. Great events, however, can happen in a year, and possibly no one year was ever more full of important events for the Hebrew people than the year between the emancipation from Egypt and their departure from Mount Sinai.

Life has often been compared to a journey, and the symbolism of the journey through the wilderness has colored all our language. We sing "I'm a pilgrim, and I'm a stranger," "Guide me, O thou great Jehovah," "He leadeth me."

Three-days' journey into the wilderness brought the Israelites to Marah. There they found the water bitter, and cried unto God. Their prayer was answered through the intervention of Moses. Ex. 15: 25. It is God who changes life's bitterness to sweetness.

A short distance from Marah they came to Elim, a place of refreshment and quiet rest. Life is not all on a level. It is not all encouragement, neither is it all discouragement. One day we come to Marah, and then again we come to Elim with its refreshment and its promise of rest.

The people of Israel were untried and untested, and the farther they went into the wilderness, the more difficult they became to control and the more fearful they grew. They murmured against God and against Moses, saying, "Would that we had died by the hand of Jehovah in the land of Egypt." Heavenly manna was granted to them, and once more God proved to be all-sufficient for their need.

At Rephidim they came face to face with the Amalekites whom they defeated. The hands of Moses were held up in prayer and the Children of Israel marched forward undismayed under the banner which they inscribed "Jehovah-nissi," "Jehovah is my banner."



In the wilderness experience came to these pilgrims of faith with startling rapidity, and under the leadership of Moses they began to feel a national consciousness and a dependence upon Jehovah their God.

**To Think About:** Which figure do you like best; "Life is a battle"; "life is a journey"; "life is a school"?

### MOSES AT SINAI

After three months' experience in the wilderness, journeying from place to place, the people of Israel came at last under the shadow of Mount Sinai. Sinai towers twelve hundred to fifteen hundred feet above the surrounding country, and is about sixty-nine hundred feet above the level of the sea. It was a great granite mass, like a towering cliff, forming, as it were, a natural sanctuary, and was a fitting place for these people to come into intimate contact with Jehovah, and to receive from his hands the Law.

It is interesting to remember that it was here that Moses kept his flocks for forty years, and that here he had seen and heard God in the burning bush that was not consumed. He had an intimate knowledge of the country, and it is not difficult for us to imagine what his feelings would be and how his confidence in God was confirmed.

At the burning bush God had said, "Certainly I will be with thee," and now here he was with the people of Israel, redeemed out of bondage, worshipping at the very mountain where God's promise to him had been given.

**To Think About:** There are places particularly suited for fellowship with God. Jesus found God in the lonely night on the mountain under the stars. Many students find God speaking to them at summer conferences under the trees beside the waters of the lake. God chose to speak to his people under the towering cliffs of the natural scenery of Sinai.

### THE GIVING OF THE LAW

The New Testament tells us that the Law was given by Moses. It was his great distinction to be under God the lawgiver of Israel. The conditions under which the Law was given to Moses by God are described in the nineteenth chapter of the book of Exodus. There was a thick cloud upon the summit of Sinai and the mountain was wreathed in smoke and fire, so that it seemed to burn with fire into the very heart of heaven, and out of the midst of the fire, though no form was seen, a voice spoke.

The people were fearful and afraid, and Moses drew near and heard from God the words of the Law. The Israelites' great distinction is that the national legislation was based upon righteousness. The heart of the Law is familiar to us in the Ten Commandments, and is the shortest and most familiar code of laws in exist-

ence. It has had more influence, perhaps, than any other group of words in any literature.

The First Commandment sets forth the unity of God and proclaims against polytheism. The Second Commandment teaches that God is a spirit, and denounces idolatry. The third emphasizes his holiness and commands a spirit of reverence on man's part. The fourth proclaims a day of rest and worship. The fifth sanctifies the family. The sixth proclaims the sanctity of human life. The seventh proclaims the law of purity in social relations, the eighth the law of property and honesty between man and man, the ninth the sacredness of reputation and the demand for truth, the tenth the motives which control men and make them masters of themselves.

All these Commandments are built upon one great foundation: "Thou shalt love the Lord thy God and thy neighbor as thyself." These laws have a universal character. They are not Jewish or national. They are universal. They are for all the world, and nations have prospered that have kept them and have gone down into defeat if they have disobeyed them.

**To Think About:**      What did John mean when he said, "For the law was given through Moses; grace and truth came through Jesus Christ"? Compare these words with this sentence from the book of Revelation: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages."

### MOLDING A NATION

Although the Ten Commandments contain the heart of the Law as given to the Children of Israel at Sinai, yet the Law comprehended the whole conduct and life of the people. There at Sinai the people entered into a covenant with God and this covenant is included in the record of Ex. 20: 23.

This covenant included laws concerning worship, the appointment of fast days and feast days. Laws relating to the offering of sacrifices and the keeping of the Sabbath were carefully outlined.

Second, social laws relating to personal and family life and the life of the tribe were definitely set forth. Laws concerning slavery and marriage and personal vengeance in relation to the taking of life were made clear and plain.

Third, there were laws concerning property rights. Laws relating to disputes in property and money matters were given definiteness, and all these laws were given a religious sanction. God was their leader. They were God's people, and they were to remember that he had brought them out of slavery, and given them freedom. All true law receives its sanction from God himself, who is Justice and Righteousness and Truth.

At Sinai, too, Moses was given plans for the tabernacle which was to be the symbol of the presence of God among the people.

**To Think About:** The heart of the camp was the tabernacle, "the place of meeting," the sanctuary where the presence of God revealed itself. The Church is still the center of our civilization, and the revelation of God is the inspiration of all our life.

### MOSES ON THE MOUNT

Moses, with Joshua, who is called his minister, was on the mount for forty days and forty nights. There he received the commandments of God which were embodied in the Ten Commandments, the Law of the Covenant, and the law concerning the construction of the tabernacle.

During these days of absence the people became dissatisfied, discontented, and unhappy, and lapsed into idolatry, which was the common religion of the surrounding country. The story of how Aaron was led to create for them a golden calf is a story of great interest. It helps us to see how difficult it was for these people to retain a true spiritual conception of religion, and how easy it was for them to become idolaters.

The story of how Moses prayed for his people and how God finally answered his prayer, and revealed himself to his servant, contains some of the most interesting material in connection with his life. Moses' prayer, "Show me, I pray thee, thy glory," was answered, and Moses returned to his place among the people with his face transfigured, revealing the very glory of the invisible God.

**To Think About:** We read that when Moses came down from the mount his face was shining, but he was unconscious of it. He had been with God. Compare this with the words recorded of the apostle in the book of The Acts where the Jewish people, seeing Peter and John took knowledge of them, that they had been with Jesus. "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

### FOR CLASS DISCUSSION

1. Opposition and discouragement help strong men and hinder weak men. Illustrate this fact from the story of Moses.
2. Law is the revelation of God's will. Both moral and natural law express God's character.
3. Ruskin says there is no such thing as liberty in the world. The sun, or the moon, or the earth, or the sea, do not have it. Everything that is, is under law. What does he mean?
4. Fellowship with God is revealed in character. After communion with God on the mount, Moses' face was transfigured.

## THE FAILURE AT KADESH

THE GOLDEN TEXT: "Jehovah is with us: fear them not."—Num. 14: 9.

TEXT OF LESSON, Num. 14: 1-10.

For entire lesson, see Num. 13: 17 to 14: 45; Deut. 1: 26-40.

## AMERICAN STANDARD VERSION

1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Is'ra-el murmured against Mo'ses and against Aa'ron: and the whole congregation said unto them, Would that we had died in the land of E'gypt! or would that we had died in this wilderness!

3 And wherefore doth Je-ho'vah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into E'gypt?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

5 Then Mo'ses and Aa'ron fell on their faces before all the assembly of the congregation of the children of Is'ra-el.

6 And Josh'u-a the son of Nun and Ca'leb the son of Je-phun'neh, who were of them that spied out the land, rent their clothes:

7 And they spake unto all the congregation of the children of Is'ra-el, saying, The land, which we passed through to spy it out, is an exceeding good land.

8 If Je-ho'vah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey.

9 Only rebel not against Je-ho'vah, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and Je-ho'vah is with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of Je-ho'vah appeared in the tent of meeting unto all the children of Is'ra-el.

Y. P.

## AUTHORIZED VERSION

1 And all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Is'ra-el murmured against Mo'ses and against Aa'ron: and the whole congregation said unto them, Would God that we had died in the land of E'gypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into E'gypt?

4 And they said one to another, Let us make a captain, and let us return into E'gypt.

5 Then Mo'ses and Aa'ron fell on their faces before all the assembly of the congregation of the children of Is'ra-el.

6 ¶ And Josh'u-a the son of Nun, and Ca'leb the son of Je-phun'neh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Is'ra-el, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Is'ra-el.

## DAILY HOME READINGS

M.	Feb. 4.	Num. 14: 1-10.	The Failure at Kadesh.
T.	Feb. 5.	Num. 13: 17-24.	The Spies Sent to Canaan.
W.	Feb. 6.	Num. 13: 25-33.	The Report of the Spies.
T.	Feb. 7.	Num. 14: 11-19.	Moses' Intercession.
F.	Feb. 8.	Num. 14: 26-35.	Results of the Failure.
S.	Feb. 9.	Deut. 32: 44-47.	Moses' Final Charge.
S.	Feb. 10.	Rom. 8: 31-39.	"More Than Conquerors."

## THE FAILURE AT KADESH

Kadesh-barnea is one of the great names of history. It stands for a series of events which influenced the history of the Hebrew people for all time. Kadesh-barnea belongs to the order of such words as "Waterloo," "Gettysburg," and "Verdun." Each of these names brings into our minds great events, and stands for a crisis in history.

Waterloo takes us back to the great victory which overthrew the power of Napoleon in Europe; Gettysburg brings to mind the tragedy of the Civil War in our own country; and around the name of Verdun cluster memories of the recent great World War. Kadesh-barnea stands for the failure and overthrow of faith which characterized the Hebrews on the very threshold of the Promised Land.

There is this difference, however. Kadesh-barnea is not the name of a battlefield. No battle was fought there. Something should have happened there, but the amazing thing is that it was because of failure on the part of the people that Kadesh-barnea is remembered. If you will take time to look at the map you will see its location, far to the south of Palestine. It stood as a gateway from the Arabian wilderness, and is described as a beautiful place. Professor Wood in speaking of Kadesh-barnea says:

"It lies in a narrow valley extending east and west. On the north is a ridge of high hills, beyond which lies the rolling plateau. On the south lower hills border the desert. Several large springs of water break out. Fig trees grow here and a little care would make the valley a garden of fertility. It is the largest oasis in all that thirsty land below the hills of Palestine and the fact that the Hebrews could hold it is a tribute to their military strength. . . . Hebron was about seventy miles, Beer-sheba about fifty miles north of Kadesh. Between lay only an open rolling country, becoming more fertile as one proceeded northward. To the people of the half-desert region of Paran it would seem a land of luxurious pastures. Flocks could there feed anywhere, springs were more numerous than in Paran, and in the northern part the gravel gave way to fruitful soil, and fields of grain were frequent in the valleys."

**To Think About:** Emerson says somewhere that the great crises in men's lives are not marriages, deaths, or great occasions; but when, some afternoon at the turn of the road, you find new thoughts and new impulses filling your breast. Kadesh did not look important to the Hebrew people. It became, however, a crisis in their history.

## THE MARCH TO KADESH

For almost a year the Hebrew people had been encamped around Mount Sinai. The law had been given to them there, and what had been a mob and a crowd of slaves had been molded into something like order and national life.

The promise of God, however, still lured them on, and leaving behind the wild but fertile pastures around Sinai they made a trek across the country toward the land of Canaan. It was an immigration of the whole people. We would compare it to-day to the immigration that took place in the days of the Quakers when they settled in Pennsylvania.

Guided by the pillar of cloud and fire and the Ark of the Covenant, this strange immigration took place. The Ark was a symbol of God's presence in the midst of the people, and whenever it went God went, and wherever it rested God had his abiding place. It was kept in what was called the "tent of meeting," where God gave his commands through Moses. The moving and raising of the Ark were performed with religious ritual. When it started this prayer was offered, expressed perhaps in song: "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee."

When it rested they offered this prayer: "Return, O Jehovah, unto the ten thousands of the thousands of Israel."

The Ark was a symbol, just as our flag is a symbol of our national life. Not only did the people have this divine guidance, but Moses laid hold of Hobab, who is called the son of Reuel, the Midianite. Perhaps the names Jethro and Reuel are the same, and are identified with Moses' father-in-law. Moses, knowing that Hobab was well acquainted with the wilderness, invited him to be eyes to the Hebrew people. Moses said to Hobab: "We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel."

Hobab, however, refused to go, not wishing to leave his own land and his own people. Moses, however, pleaded for his help, saying: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee."

The narrative leads us to believe that Moses' plea succeeded. People are always inspired to help, and are not so eager to be helped as they are to help others. God's guidance does not do away with the necessity of human leadership. We are coworkers and collaborators with him. God works through human hands and human hearts.

**To Think About:** Think about the two requests Moses made of Hobab. (1) He asked him to accompany the Hebrew people because God would give a blessing to him. (2) He asked him to accompany

the people because he would be a blessing to the people. Are people influenced more by what is done for them or by what they do for others?

### OVERCOMING DIFFICULTIES

The Hebrew people were a hard people to get along with. Again and again Moses came face to face with obstacles and almost insurmountable difficulties. He met with opposition on the part of the people who murmured against his leadership and against the life which had to be endured in the wilderness. He had to face misunderstanding and criticism, also.

The story of Eldad and Medad is interesting as showing the generosity and patience of Moses. The Spirit of God had endowed selected persons in the camp with prophetic leadership, but Eldad and Medad had failed to appear and be regularly admitted to the prophetic ministry. Nevertheless, to the amazement of the people, they began to prophesy. Even Joshua showed jealousy and suspicion and wanted to silence them, but Moses replied, "Art thou jealous for my sake? would that all Jehovah's people were prophets. that Jehovah would put his Spirit upon them!"

Not only had he to face criticism from the people and from his fellow workers, but his own family misunderstood him and challenged his leadership. Moses had married an Ethiopian wife, and evidently displeased his brother Aaron and his sister Miriam. Miriam, who meant so much to Moses, nevertheless joined his critics, saying: "Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us?"

Moses' greatness again appears. He made no reply, but the punishment of God fell upon Miriam and she was struck with leprosy "white as snow," from which she was delivered only after she and Aaron had confessed their sin and Moses had interceded for them.

These events show the greatness and patience of the character of Moses. In a sense he, too, was "meek and lowly in heart," and was willing to sacrifice himself for the cause to which he had given his life.

**To Think About:** God does not call us to easy lives, but to patience and endurance. He does not promise to make the path smooth and the way easy, but he does promise to give us strength to overcome difficulties.

### THE TWELVE SPIES

At last Kadesh with its luxuriant pasture lands was reached and a resting place provided for the people on the very threshold of the Promised Land. The people were on the margin of their future home. Before entering, however, it was suggested that the ground be carefully canvassed, and so spies were sent into the land of Canaan.

Twelve men chosen from the twelve tribes were sent up into the South country to see the land and take knowledge of the people who dwelt there, whether they were strong or weak, and to bring back

a report concerning the land and the cities and strongholds. The names of the twelve are given, and the story of the journey they made into the land of Canaan. For forty days they were absent, and when they returned they brought back with them a branch with one cluster of grapes which they bore upon a staff between two. They brought back also pomegranates and figs, and their report was unanimous about the land. Num. 13: 27.

There was, however, a majority and minority report concerning the wisdom of an immediate entrance into the land. Ten of the spies reported that the people were strong, the cities fortified, and that the children of Anak dwelt there. The children of Anak were of gigantic strength, and when this report was made the people lost heart, and although Caleb urged an immediate advance the ten spies replied, "We are not able to go up against the people; for they are stronger than we; . . . we were in our own sight as grasshoppers."

The result of this report was that all the congregation lifted up its voice and wept, and confusion and terror reigned throughout the camp all night. A rebellion broke out, and a plan was organized to elect a captain and return to Egypt. Joshua and Caleb, the two faithful spies, rent their clothes and urged the people to have faith in God and not to rebel against him, but the people turned against them and were ready to stone them. Then the glory of Jehovah appeared in the tent of meeting and brought protection to the faithful few.

The story of Moses' intercession for the people again reveals his greatness. Read the prayer of Moses. Num. 14: 13-19.

**To Think About:** It is a mistake to leave God out of our reckoning when we are estimating difficulties. It is an old saying that one with God makes a majority. Caleb and Joshua came to a different decision from that of the others concerning the people's ability to enter the Holy Land because they took God into account.

### THE DIVINE JUDGMENT

Jehovah answered the prayer of Moses, saying, "I have pardoned according to thy word." Judgment, however, rested upon the people for their arrogance and their rebellious spirit, and the word of the Lord went forth that of all the people only Caleb and Joshua would enter into the Promised Land. Back into the wilderness the people went and there for a whole generation they wandered, dying in the wilderness. Num. 14: 33-35.

Repentant and ashamed the people rose up to enter Canaan immediately, and undo the mistake they had made. The attempt utterly failed, for the Ark of Jehovah departed not out of the camp, and the Amalekites and the Canaanites smote them, and overwhelmed them.

**To Think About:** Wherein did Moses excel? as a general? as a statesman? as a prophet? as a man of prayer? What do you admire most in his character?



## JOSHUA AND THE CONQUEST OF CANAAN

THE GOLDEN TEXT: "Not one thing hath failed of all the good things which Jehovah your God spake concerning you."—Josh. 23: 14.

TEXT OF LESSON: Josh. 1: 1-9; 23: 1-3.

For entire lesson, see Josh., chs. 1 to 11; 23; 24.

## AMERICAN STANDARD VERSION

Ch. 1: 1 Now it came to pass after the death of Mo'ses the servant of Je-ho'vah, that Je-ho'vah spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'ra-el.

3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Mo'ses.

4 From the wilderness, and this Leb'a-non, even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your border.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee; I will not fail thee, nor forsake thee.

6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them.

7 Only be strong and very courageous, to observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Je-ho'vah thy God is

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## AUTHORIZED VERSION

Ch. 1: 1 Now after the death of Mo'ses the servant of the LORD it came to pass, that the LORD spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'ra-el.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'a-non even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Mo'ses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Mo'ses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dis-

with thee whithersoever thou goest.

\* \* \* \* \*

Ch. 23: 1 And it came to pass after many days, when Je-ho'vah had given rest unto Is'ra-el from all their enemies round about, and Josh'u-a was old and well stricken in years;

2 That Josh'u-a called for all Is'ra-el, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years:

3 And ye have seen all that Je-ho'vah your God hath done unto all these nations because of you; for Je-ho'vah your God, he it is that hath fought for you.

mayed: for the LORD thy God is with thee whithersoever thou goest.

\* \* \* \* \*

Ch. 23: 1 And it came to pass a long time after that the LORD had given rest unto Is'ra-el from all their enemies round about, that Josh'u-a waxed old *and* stricken in age.

2 And Josh'u-a called for all Is'ra-el, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all their enemies round about, that the LORD your God is he that hath fought for you.

### DAILY HOME READINGS

- M. Feb. 11. Josh. 1: 1-9. Joshua and the Conquest of Canaan.
- T. Feb. 12. Deut. 31: 1-8. Moses and Joshua.
- W. Feb. 13. Deut. 31: 14-23. Joshua Commissioned.
- T. Feb. 14. Josh. 6: 12-21. The Fall of Jericho.
- F. Feb. 15. Josh. 14: 6-15. Caleb's Inheritance.
- S. Feb. 16. Josh. 24: 14-18. Joshua's Farewell.
- S. Feb. 17. Psalm 47. God, the King of the Earth.

### THE SUCCESSOR OF MOSES

The story of the death of Moses is told in the last chapter of Deuteronomy. This chapter is one of the most interesting in the Bible. God granted Moses his request to see the Promised Land, but he was not permitted to enter it. Moses died on Mount Nebo, on the top of Pisgah, over against Jericho. We are told that God buried him there, and that no one ever knew the location of his grave. A poet has written concerning the death and burial of Moses:

"This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced, with his golden pen,  
On the deathless page truth half so sage,  
As he wrote down for men.

"And had he not high honor?  
The hillside for his pall,  
To lie in state while angels wait,  
With stars for tapers tall;  
And the dark rock pines, like tossing plumes,  
Over his bier to wave;  
And God's own hand, in that lonely land,  
To lay him in the grave?"

Moses was one hundred and twenty years old when he died, and it is said that his "eye was not dim, nor his natural force abated." He was succeeded by Joshua, his servant. Moses had two sons, Gershom and Eliezer, but these two sons were passed by and Joshua was appointed his successor.

**To Think About:** Leadership comes to those who are prepared. The sons of Moses were passed by, and Joshua, who had no inherited right to leadership, was chosen. On the other hand, Eleazar, the son of Aaron, was chosen to succeed his father as high priest.

### THE PREPARED LEADER

Joshua was born about the time Moses fled from Egypt. Moses was at that time forty years of age. Consequently, Joshua was forty years Moses' junior. Joshua himself would be forty years of age when Moses returned from the land of Midian, and demanded of Pharaoh that he give freedom to the people of Israel.

Joshua belonged to the emancipated people who made their escape from Egypt through the Red Sea, and Moses, with his quick eye, soon discovered his talent. In the wilderness we find that Joshua is called the "minister," or servant of Moses, and when the Israelites fought against the Amalekites at Rephidim, Joshua was the leader of the army, and showed decision and courage.

When the revelation was made to Moses on the mountain, Joshua accompanied him part of the way, and was the first to receive him when he returned. In our last lesson we found Joshua taking his place with Caleb in maintaining that faith and courage could conquer the Promised Land. He had been one of the twelve spies who had entered Canaan, and who brought back a report to Moses.

Ten of the spies were fearful. Joshua stepped forth in that hour of rebellion as a true man of God, and a true friend to Moses, his leader. These events prepared Joshua for leadership, so that when the time came he was able to stand before the people as approved by God and by them.

One of our dangers to-day is that we go into life unprepared. Boys and girls leave high school before they are equipped for their life work. Consequently, instead of meeting success they meet difficulty, and sometimes failure. The well-known book, "Who's Who," which gives an account of the notable men and women of the United States, shows that nine per cent of the people mentioned had a common school education, eighteen per cent had more than a common school education, but did not attend college, fourteen per cent attended college, but did not graduate, and fifty-nine per cent were college graduates. That is to say, out of every one hundred men and women who in the eyes of the world became successful, seventy-three had a complete or partial college education. When you remember that only two per cent of all persons in the United States are

college graduates, it is remarkable to discover that fifty-nine per cent of our notable men and women come from these two per cent of our population.

**To Think About:** Dr. James E. Clarke says, "It is significant that the worst year in boyhood is usually the year after leaving school. Commenting on this statement, Dr. Lyman Abbott, editor of *The Outlook*, said: 'What is the cause of this? One cause is that we are only a half-educated people. The most important factor in education is either wholly left out or attended to only by chance, and incidentally.'" What does Dr. Abbott mean by the "most important factor in education"?

### THE CALL OF JOSHUA

On the memorial tablet to John Wesley in Westminster Abbey appear the words: "God buries his workers, but carries on his work." When Moses was buried Joshua stepped into the place of leadership. God's call came to him and it was answered immediately. You will remember that when the call came to Moses he answered it with reluctance and hesitation. Joshua, however, responded immediately, and seems to have been ready for the work which God was calling him to do.

The verses printed in the lesson text give us the story of that call. Joshua is appealed to, and commanded to be strong, and of a good courage. These words are repeated again and again in the story of Joshua, and are the key words of his life and of the book which bears his name. The time in which Joshua lived demanded courage, and that is the word which above all other words characterized him.

At the same time God set forth before Joshua the splendid opportunities and possibilities which lay before him. All the promises which had been given to Abraham, to Jacob, and to Moses were repeated and confirmed. God was ready to give Joshua the Land of Promise, if he by faith would enter in and take possession.

The Kingdom of God is not for cowards, but for those who have faith. When Luther, the great reformer, was summoned before the Diet of Worms his friends did all they could to hold him back. They were afraid that he would lose his liberty and perhaps his life, but nothing would dissuade him, and his courage amazed his enemies and charmed his friends. One of the captains, as he passed through the hall, said: "Little monk, little monk, you are venturing to-day on a more hazardous march than I or any other captain ever did, but if your cause is right, and you are sure of it, go on in God's name, and be of good comfort. He will not forsake thee." It was in this spirit that Luther went forward and uttered the famous words: "I can do no otherwise. Here I stand. God help me. Amen." There is much about Joshua that reminds us of Luther.

**To Think About:** Make a list of the people in the Old Testament who answered the call of God. We speak, for example, of the call of Abraham, the call of Moses, the call of Isaiah. How does God call men to-day?

### JOSHUA THE SOLDIER

Joshua appears before us as a soldier. He belongs to that great order of men of faith who stand before us as soldiers with sword in hand. We think of such men as Oliver Cromwell, who taught his soldiers to pray; of men like Gustavus Adolphus, whose singing soldiers marched to victory; of men like Henry Havelock, who rose in the early morning that he might spend time with God; of General Gordon, whose handkerchief on his tent door was a sign to the army that he was alone with God; of General Washington and the picture of his lonely vigil at Valley Forge when he committed the keeping of the American Army into the hands of God.

Joshua was perhaps eighty-five years of age when he led the Children of Israel across the Jordan, and fortified the camp which he established at Gilgal. The first thing that he did was to consecrate the people and dedicate them to God, and there, before ever he struck a blow for the possession of the Promised Land, God appeared to him. The story is interesting. Josh. 5: 13-15.

It is not necessary in this lesson to trace the victory by which Joshua conquered the land. The story of the fall of Jericho is familiar. The defeat at Ai revealed to him and to the people that without God they could not succeed. The treaty with the Gibeonites, and the conquest of the Amorites placed all southern Palestine in his possession. In six years six nations, with thirty kings, had been brought under his authority, and the people of Israel had been established in the land of Canaan. Seldom has success come so completely to a soldier, and this success reveals how thoroughly Joshua himself was trained and how the people he led had been disciplined.

**To Think About:** How is it possible for a soldier whose business is war to be a man of faith and prayer?

### JOSHUA THE STATESMAN

Joshua has been likened to Garibaldi, the great soldier-patriot of Italy. If you do not know the story of Garibaldi take time to become acquainted with this remarkable man. Joshua, having conquered the land, set about to colonize it. The Israelites had not entered Canaan to exploit but to remain in it and develop it.

American history points out clearly the difference between the attitude of France and Spain and the attitude of Great Britain, in the early years of the American Continent. France and Spain came to exploit and to conquer, and so failed. Great Britain came to colonize and inhabit, and so succeeded. With the help of Eleazar,

the high priest, the land was divided, and the tribes established. The tabernacle was set up at Shiloh and the worship of Jehovah made a permanent part of the government.

Cities of refuge were appointed so that justice might be mingled with mercy. Forty-eight cities were assigned to the Levites. The old soldiers were cared for and given lands beyond the Jordan. A covenant was made between the people and God at Shechem, and peace and order established. In all these reforms Joshua revealed himself as a man of unselfish character who wished nothing for himself, and gained nothing for himself. He died at the age of one hundred and ten, honored and respected.

**To Think About:** Perhaps no better epitaph was ever written than that which belongs to Joshua:

JOSHUA

The son of Nun,  
The servant of  
Jehovah.

JOSHUA AND JESUS

The name Joshua is the same as the name Jesus, and it has often been pointed out, and Scripture suggests that Joshua pointed forward to the coming of Jesus, and was a type of Christ. Heb. 4: 8. The life of Joshua had much that resembled the life of Jesus.

(1) He had the same name.

(2) Joshua brought the people of God into the Land of Promise. Jesus brings his people into the very presence of God.

(3) Joshua completed the work of Moses, and Jesus fulfilled the Law.

At the same time the comparison breaks down, for Joshua, as the Epistle to the Hebrews tells us, was not able to give the people rest, but Jesus brings us into the place of abiding peace. He himself is our Promised Land, and he is the Leader who never fails.

**To Think About:** How can the conquest of Canaan be justified? Compare the conquest of Canaan with the conquest of America, and the subjugation of the Indians.

FOR DISCUSSION

1. Compare the character of Joshua with that of Moses. In what points do they resemble each other, and in what points do they differ?
2. What qualities in the character of Joshua do you like best?
3. Dr. George Matheson calls Joshua the "prosaic." What does he mean?
4. What advance did the Israelites make toward nationality under the leadership of Joshua?

## THE PERIOD OF THE JUDGES

(May be used with Temperance Applications)

THE GOLDEN TEXT: "I will heal their backsliding, I will love them freely."—Hos. 14: 4.

## TEXT OF LESSON, Judg. 2: 16-18; 7: 2-8.

For entire lesson, see Judg., chs. 2 to 16.

## AMERICAN STANDARD VERSION

Ch. 2: 16 And Je-ho'vah raised up judges, who saved them out of the hand of those that despoiled them.

17 And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Je-ho'vah; *but* they did not so.

18 And when Je-ho'vah raised them up judges, then Je-ho'vah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Je-ho'vah because of their groaning by reason of them that oppressed them and vexed them.

\* \* \* \* \*

Ch. 7: 2 And Je-ho'vah said unto Gid'e-on, The people that are with thee are too many for me to give the Mid'i-an-ites into their hand, lest Is'ra-el vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gil'e-ad. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And Je-ho'vah said unto Gid'e-on, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and Je-ho'vah said unto Gid'e-on, Every one that lap-

## AUTHORIZED VERSION

Ch. 2: 16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them; they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

\* \* \* \* \*

Ch. 7: 2 And the LORD said unto Gid'e-on, The people that *are* with thee *are* too many for me to give the Mid'i-an-ites into their hands, lest Is'ra-el vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gil'e-ad. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gid'e-on, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gid'e-on, Every one that

neath of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And Je-ho'vah said unto Gid'e-on, By the three hundred men that lapped will I save you, and deliver the Mid'i-an-ites into thy hand; and let all the people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets; and he sent all the men of Is'ra-el every man unto his tent, but retained the three hundred men: and the camp of Mid'i-an was beneath him in the valley.

neath of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gid'e-on, By the three hundred men that lapped will I save you, and deliver the Mid'i-an-ites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the *rest* of Is'ra-el every man unto his tent, and retained those three hundred men: and the host of Mid'i-an was beneath him in the valley.

### DAILY HOME READINGS

- M. Feb. 18. Judg. 2: 16-18; 7: 2-8. The Period of the Judges.  
 T. Feb. 19. Judg. 4: 1-10. Barak and Deborah.  
 W. Feb. 20. Judg. 6: 11-22. Gideon Visited by the Angel.  
 T. Feb. 21. Judg. 7: 1-14. Gideon and His Three Hundred.  
 F. Feb. 22. Judg. 15: 9-20. Samson and the Philistines.  
 S. Feb. 23. Judg. 16: 20-31. Samson Dies with His Enemies.  
 S. Feb. 24. Ps. 32: 1-7. Forgiveness and Trust.

### THE TIME OF THE JUDGES

The first leaders of the Hebrew people were called "patriarchs"; that is to say, they were heads of families, or tribes. We speak of Abraham, Isaac, and Jacob as the "patriarchs." Then follow Moses and Joshua who are usually called "leaders of Israel." They were soldier statesmen. We would call them to-day, perhaps, "generals." They were the military governors of the Hebrew people.

We come in our lesson now to a new order of leaders. The nation gradually became unified and needed powerful leaders, and our lesson tells us that the Lord raised up judges to save the people out of the hand of their despoilers.

The first verses of our lesson introduce us to the condition in which the people of Israel found themselves after the death of Joshua. Joshua had been a strong and able leader, and under his leadership the enemies had been conquered or dismayed, the territory assigned to the tribes, and order established in the land.

After his death, however, there came a period of great unsettlement, and we read that in the time of the Judges "every man did that which was right in his own eyes." The enemies that had been



subdued took heart again, and attacked Israel, and there were rivalry and treachery within the ranks of the tribes themselves. It was a period of lawlessness, of massacre, of idolatry, and of treachery.

The Book of Judges is one of the most interesting in the Bible because it reveals this period of confusion and dismay on the part of the people, and the patience of God in guiding the people out of chaos into order.

**To Think About:** When Joshua was removed from his place of leadership the people fell into a period of confusion. Leadership is always necessary. Give occasions in history when one man under God has led a whole nation out into light. In the days of Jeremiah we read these words, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon her."

### THE BOOK OF JUDGES

The word "judge" suggests to us one who decides concerning the law, and we think immediately of a law court. The judge of the Old Testament was not a lawmaker so much as he was a leader and commander of the people. The judges of the Old Testament were men who were "qualified" by age, or by experience, or by both, or by special nearness to Jehovah, to settle disputes. The people looked to them for guidance and deliverance. They were soldiers and statesmen, and decided issues that came up for discussion.

The Book of Judges falls into three parts. The first part introduces us to a nation that has forgotten God, and has fallen into confusion and disorder. The second part of the book gives an account of the various judges, their exploits, their defeats, and their victories. The third part of the book tells the story of the rivalries among the tribes themselves.

**To Think About:** God is behind the leaders whom he raises up to take their places in the life of the nation. The verses of the lesson are well worth thinking about: "And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge."

### THE WORK OF THE JUDGES

We are following in this lesson the history of the Children of Israel, and in our next lesson we shall be introduced to the story of Samuel. In tracing this history we find that following the days of Joshua, Israel was just a collection of tribes, fighting for the possession of their own land within Canaan, but when Samuel, the last of the judges, handed over his authority to Saul, the first of the kings, Israel was a nation. During the four centuries of the judges the tribes were formed into a nation.

It is difficult for us to realize in what a dangerous and difficult position the Children of Israel were after the death of Joshua. They had taken their place in the country, and had subdued the nations that surrounded them, but later these nations regained their power, and menaced the supremacy of Israel in the land. In the very heart of the country the Canaanites kept the rich and fertile valley of Esdraelon. To the west, between the mountains and sea, were entrenched the Philistines who became the hereditary enemies of Israel. East of the Jordan were Ammon and Moab, and farther east, on the edge of the desert, were the Midianites and the Amalekites, alert and watchful for an occasion to make war upon the invaders of Palestine.

Later in the history when these lesser nations had been subdued, the great powers of Assyria, Babylon, and Egypt arose to menace and endanger the life of the Hebrew people. The entire story of the judges shows us that nationality was forged in the fire of affliction and struggle. The national life of Israel was made possible only by vigilance, and continued war upon their enemies. The stories of Gideon and Samson are but incidents in this long period of incessant struggle, and Judg., ch. 5, contains one of the most wonderful songs of victory in all literature or history.

**To Think About:** Memorize the hymn, "The Son of God Goes Forth to War." Why do we call it a "martial" hymn? Would the words apply to the period of the Judges?

#### WAR AND PEACE

The following outline of the period of the Judges will show how peace and war succeeded each other:

Oppression under Canaanites .....	8	years
Peace under Othniel.....	40	years
Oppression under Moabites .....	18	years
Peace after Ehud's deliverance .....	80	years
Oppression under Canaanites .....	20	years
Peace after Barak's victory .....	40	years
Oppression under Midianites.....	7	years
Peace after Gideon's victory.....	40	years
Abimelech's "reign" .....	3	years
Tola .....	23	years
Jair .....	22	years
Oppression under Ammonites.....	18	years
Peace under Jephthah .....	6	years
Ibzan .....	7	years
Elon .....	10	years
Abdon .....	8	years
Oppression under the Philistines.....	40	years
Samson .....	20	years

This record gives us one hundred and eleven years of oppression, which means that during these years the people of Israel were virtually enslaved by their oppressors, and two hundred and ninety-nine years during which the judges were able to drive the oppressors out, and to give the people peace.

**To Think About:** The Israelites had to fight their way to liberty and peace. So had America. How are we able to justify war in the light of the teachings of the gospel of Christ?

### STORIES OF THE JUDGES

Our lesson text not only introduces us to the general condition under the judges, but gives us one illustrious example of the power of the judges. The story of Gideon is one of the most interesting in the book. He was born in obscurity, and looked with dismay and concern upon the oppression carried on by the Midianites over his people. Under the influence of the Spirit of God, and led by him, he rallied his people, but God chose to deliver the people not with thousands, but with hundreds. The story of how God sifted the great army of Gideon until only three hundred men remained teaches us that God is on the side of righteousness, justice, and truth.

Other stories of the judges are of equal interest. Perhaps among all the stories told in the book, that concerning Samson and his prowess is the most familiar. Every child knows that Samson is called the strongest man that ever lived. Strong in body, he was nevertheless weak in will, and is an example of a man who through indulgence and sin allowed his strength to be turned into weakness.

**To Think About:** How would you estimate the Book of Judges in the light of the gospel of Jesus? What great names adorn the early history of our own country?

### THE RELIGIOUS MESSAGE

1. The book contains a distinct and definite teaching concerning the unity of God. The surrounding nations were idolatrous.

2. The character of Jehovah became clearer and clearer as the people were led more and more into an understanding of his purpose. God was not revealed perfectly until he was revealed in Jesus Christ.

3. Trust in God, as in the case of Gideon, brings victory. Faith is the victory that overcomes the world everywhere and always.

4. God is interested in all of life. Religion cannot be separated from theological or social affairs.

5. The book gives us a wonderful portrait of God as a God of patience who waits for the development of the people.

6. The need of leadership is as necessary to-day as it was in the days of the Judges.

## THE REVIVAL UNDER SAMUEL

THE GOLDEN TEXT: "Direct your hearts unto Jehovah, and serve him only."—I Sam. 7: 3.

## TEXT OF LESSON, I Sam. 7: 5-13.

For entire lesson, see I Sam., chs. 1 to 7.

## AMERICAN STANDARD VERSION

5 And Sam'u-el said, Gather all Is'ra-el to Miz'pah, and I will pray for you unto Je-ho'vah.

6 And they gathered together to Miz'pah, and drew water, and poured it out before Je-ho'vah, and fasted on that day, and said there, We have sinned against Je-ho'vah. And Sam'u-el judged the children of Is'ra-el in Miz'pah.

7 And when the Phil-is'tines heard that the children of Is'ra-el were gathered together to Miz'pah, the lords of the Phil-is'tines went up against Is'ra-el. And when the children of Is'ra-el heard it, they were afraid of the Phil-is'tines.

8 And the children of Is'ra-el said to Sam'u-el, Cease not to cry unto Je-ho'vah our God for us, that he will save us out of the hand of the Phil-is'tines.

9 And Sam'u-el took a sucking lamb, and offered it for a whole burnt-offering unto Je-ho'vah; and Sam'u-el cried unto Je-ho'vah for Is'ra-el; and Je-ho'vah answered him.

10 And as Sam'u-el was offering up the burnt-offering, the Phil-is'tines drew near to battle against Is'ra-el; but Je-ho'vah thundered with a great thunder on that day upon the Phil-is'tines, and discomfited them; and they were smitten down before Is'ra-el.

11 And the men of Is'ra-el went out of Miz'pah, and pursued the Phil-is'tines, and smote them, until they came under Beth'-car.

12 Then Sam'u-el took a stone, and set it between Miz'pah and Shen, and called the name of it Eb-en-e'zer, saying, Hitherto hath Je-ho'vah helped us.

13 So the Phil-is'tines were subdued, and they came no more within the border of Is'ra-el: and the hand of Je-ho'vah was against the Phil-is'tines all the days of Sam'u-el.

## AUTHORIZED VERSION

5 And Sam'u-el said, Gather all Is'ra-el to Miz'pah, and I will pray for you unto the LORD.

6 And they gathered together to Miz'pah, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Sam'u-el judged the children of Is'ra-el in Miz'pah.

7 And when the Phil-is'tines heard that the children of Is'ra-el were gathered together to Miz'pah, the lords of the Phil-is'tines went up against Is'ra-el. And when the children of Is'ra-el heard it, they were afraid of the Phil-is'tines.

8 And the children of Is'ra-el said to Sam'u-el, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Phil-is'tines.

9 ¶ And Sam'u-el took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Sam'u-el cried unto the LORD for Is'ra-el; and the LORD heard him.

10 And as Sam'u-el was offering up the burnt offering, the Phil-is'tines drew near to battle against Is'ra-el: but the LORD thundered with a great thunder on that day upon the Phil-is'tines, and discomfited them; and they were smitten before Is'ra-el.

11 And the men of Is'ra-el went out of Miz'pah, and pursued the Phil-is'tines, and smote them, until they came under Beth'-car.

12 Then Sam'u-el took a stone, and set it between Miz'pah and Shen, and called the name of it Eb-en-e'zer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Phil-is'tines were subdued, and they came no more into the coast of Is'ra-el: and the hand of the LORD was against the Phil-is'tines all the days of Sam'u-el.

## DAILY HOME READINGS

- M. Feb. 25. I Sam. 7: 5-13. The Revival Under Samuel.  
 T. Feb. 26. I Sam. 3: 1-10. Samuel's Vision and Call.  
 W. Feb. 27. I Sam. 7: 1-4. Bringing Up the Ark.  
 T. Feb. 28. II Kings 23: 1-14. A Revival Under Josiah.  
 F. Feb. 29. Acts 19: 8-20. A Revival in Ephesus.  
 S. March 1. Rev. 3: 14-22. The Waiting Saviour.  
 S. March 2. Ps. 51: 1-10. A Prayer for Pardon.

## THE LAST OF THE JUDGES

Samuel was the last of the judges. The patriarchs, Abraham, Isaac, and Jacob, had passed away. The great military leaders, Moses and Joshua, were only a memory. The judges one by one had laid down their swords, and Samuel stood at the end of the line, at the end of the old order, and at the beginning of the new. He brought to an end the period of the Judges and he introduced the period of the Kings. Yet he was neither, in the sense of the words judge or king which we use. He was kingmaker, and both Saul and David owed their elevation to the throne to him.

He was a prophet and seer, a man of God. He is one man in the Bible against whom no word is spoken. The story of his childhood is one of the most beautiful in the annals of literature. He inherited from his mother a God-fearing disposition, and was always true and loyal to his early dedication to Jehovah. Samuel's mother had given her child to God, and then she passed out with a song on her lips. Her song of thanksgiving has been called the "Magnificat of the Old Testament."

When she gave Samuel to God she did not ask him back again, and when he was but a little boy he was given to Eli, the priest, to train for future service in the tabernacle. Within the sacred inclosure of the tabernacle, while yet a lad, the call came to him, and his answer was unmistakable, "Here am I."

**To Think About:** A good beginning in Samuel's case was followed by a good end. It is not true that a good beginning always makes for a bad end as was the case of Saul and Solomon. Samuel's life was consistent. In childhood, youth, and age he was true to his mother's faith and his mother's God.

## NATIONAL DISASTER

After the death of Samson the national life was plunged again into confusion and disorder. Samson, indeed, did little or nothing for the welfare of his people. He was an individual hero, and the result of his great strength had little effect upon the destiny of his people. The Philistines after the death of Samson overran the country, devastating farms, and were ready to attack the strongholds of Judah.

Under Eli, the priest, the Ark of the Covenant had been captured,

and the people put to shame and confusion. Shiloh, the sacred resting place of the Ark, was overrun by the enemy, and destroyed, and the Philistines conquered most of central Palestine. The Ark of the Covenant went into captivity with the people of God.

It is not necessary to follow the story of the Ark, how it was placed in the temple of Dagon, the god of the Philistines, and how Dagon fell before the Ark and was destroyed. The Ark instead of bringing victory and peace to the Philistines brought only plague and dismay, and in order to rid themselves of it they sent it back to the people of Israel, after it had been absent for seven months.

This remarkable story is found in the fifth and sixth chapters of the book of I Samuel. The people had lost faith both in the Ark and in God, and for twenty years the Ark abode in Kiriath-jearim.

**To Think About:** Religion is not a makeshift. The Ark of the Covenant was useless when there was no faith in God. When faith dies out of the heart of the people, church worship is but vanity. The people of Israel treated the Ark as a thing of magic, and consequently it was but a useless and helpless piece of wood. It is faith that gives reality to our religion.

### SAMUEL THE PROPHET

Quietly but effectively Samuel took hold of the affairs of the nation. Eli the priest was dead. His family, too, were gone, but Samuel was ready for the responsibilities which were soon to come to him. Like Moses he had been prepared for leadership, and had been set apart even when he was a child. His mother's faith had dedicated him to the sacred office, and he became the dominant religious personality of his time. He is spoken of in the Scriptures as "Samuel the prophet," and he calls himself the "seer," the man who by the spirit of God is able to see the truth concerning life and history.

**To Think About:** How early can a child hear the call of God? As a lad Samuel said, "Speak, Lord." Would it be right to say that as soon as we know how to pray intelligently and from the heart, so soon may God speak to us?

### THE NATIONAL REVIVAL

The lesson as printed in the Quarterly introduces us to a great national revival which was led by Samuel the prophet. His first task was to call the people to repentance. God can do nothing with people who like to do the thing that is wrong. He can help only when there is willingness on the part of the people to receive his help.

Samuel gathered the people of Israel together, and said, "Direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hands of the Philistines." He demanded that they

separate themselves from all the customs and habits and idolatry of the surrounding heathen people, and give themselves definitely and completely to Jehovah, and then demanded that they serve him only.

The people, weary of their wanderings, and recognizing the leadership of Samuel, immediately obeyed. They put away from them the idols that they had accepted as their gods, and turned to Jehovah, giving him the full allegiance of their hearts.

The great gathering of the people of Israel at Mizpah alarmed and awakened the suspicion of the Philistines, and they made ready to attack their hereditary enemy. It was characteristic of the people of Israel that fear smote their hearts, and they clung to Samuel as children cling to their parents, saying, "Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines." Without answering their petition in so many words Samuel offered up unto God the sacrifice and made his prayer unto God.

The Children of Israel were quite unprepared for war, but the prayer of Samuel brought an immediate answer. The Philistines fled, and the people of Israel pursued them unto the very border of their country. It was a complete and absolute victory, and it came entirely in answer to the prayer of Samuel, the man of God.

**To Think About:** God is the true Saviour of his people. Again and again in answer to prayer the people of God are saved from the menace of the enemy. Deliverance usually came to the people in a dramatic way. Compare the destruction of Sennacherib's army in the time of Hezekiah and the handwriting upon the wall in the Book of Daniel.

### THE STONE OF HELP

Samuel wished the people to recognize in the victory that had come to them so wonderfully the hand of God, and so he took a stone and placed it on the spot where victory had come to the people of Israel. He called it the memorial stone, "Ebenezer," which means "stone of help."

The great work of Samuel was to establish the nation in unity and peace and in allegiance to God. In answer to the prayers of the people Saul was chosen king. Later he was deposed, and David was anointed the leader of the people, but all through the reign of Saul the guiding hand of Samuel is seen until the nation was brought into a position of power and unity and recognized supremacy. Idolatry was overthrown, and Jehovah was recognized as the one God, and to him the people gave during the life of Samuel all their hearts.

**To Think About:** It is interesting to note that Samuel, even in his old age, was a man with a forward look. He saw things changing under his very eyes, but did not oppose the change. He believed in the living God, and thought that God would be in the future as in the past.

## THE REIGN OF SAUL

THE GOLDEN TEXT: "Behold, to obey is better than sacrifice."—  
I Sam. 15: 22.

TEXT OF LESSON, I Sam. 15: 13-23.

For entire lesson, see I Sam., chs. 8 to 15.

## AMERICAN STANDARD VERSION

13 And Sam'u-el came to Saul; and Saul said unto him, Blessed be thou, of Je-ho'vah: I have performed the commandment of Je-ho'vah.

14 And Sam'u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Je-ho'vah thy God; and the rest we have utterly destroyed.

16 Then Sam'u-el said unto Saul, Stay, and I will tell thee what Je-ho'vah hath said to me this night. And he said unto him, Say on.

17 And Sam'u-el said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra-el? And Je-ho'vah anointed thee king over Is'ra-el;

18 And Je-ho'vah sent thee on a journey, and said, Go, and utterly destroy the sinners the Am'a-lek-ites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of Je-ho'vah, but didst fly upon the spoil, and didst that which was evil in the sight of Je-ho'vah?

20 And Saul said unto Sam'u-el, Yea, I have obeyed the voice of Je-ho'vah, and have gone the way which Je-ho'vah sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites.

21 But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Je-ho'vah thy God in Gil'gal.

22 And Sam'u-el said, Hath Je-ho'vah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Je-ho'vah? Behold, to obey is better than sacri-

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## AUTHORIZED VERSION

13 And Sam'u-el came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Sam'u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Sam'u-el said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Sam'u-el said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra-el, and the LORD anointed thee king over Is'ra-el?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-lek-ites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gil'gal.

22 And Sam'u-el said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold,



fice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Je-ho'vah, he hath also rejected thee from being king.

to obey is better than sacrifice, *and* to hearken than the fat of rams.

23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

### DAILY HOME READINGS

- M. March 3. I Sam., ch. 8. The People Ask for a King.  
 T. March 4. I Sam. 10: 1-9. Saul Anointed.  
 W. March 5. I Sam. 10: 17-27. Saul Chosen King.  
 T. March 6. I Sam. 11: 1-11. Saul's Victory.  
 F. March 7. I Sam. 15: 10-16. Saul's Disobedience.  
 S. March 8. I Sam. 15: 17-28. Saul's Rejection.  
 S. March 9. Ps. 139: 1-12. God's Omniscience.

### SAUL CALLED TO BE KING

The time had come in the nation's life when a king was demanded. The people had grown ambitious, and were unwilling to follow the simple lines of trust and faith in God, under the leadership of Samuel the prophet. The nation, too, was in constant rivalry with the surrounding nations, and demanded a king such as they had. The days of the patriarchs were long past, and the tribes needed unity and leadership, and although Samuel the prophet hesitated to accede to their request, nevertheless, led by the Spirit of God, he anointed Saul to be the first king in Israel.

The story of how Saul was chosen is interesting. We are introduced to Saul in a very romantic fashion. He was searching for his father's asses that had been lost, and had failed to find them. Three days had been spent in fruitless search, and he was ready to return home when he was advised to consult Samuel the seer, who told him that his asses were safe, and who treated him with such respect and courtesy that the young man must have been surprised, and filled with amazement. The prophet bade him abide in the house, and the next morning Samuel poured the sacred oil upon his head and, giving him the kiss of homage, announced to him that he had been anointed king over Israel. I Sam. 9: 22-24.

Samuel, knowing the amazement which filled the heart of the young man, gave him three signs. I Sam. 10: 2-7. On his return to his home he would find two men by the tomb of Rachel who would tell him that the asses had been found. This was a sign to Saul that worldly care and anxiety should be lifted from his shoulders. The second sign was to the effect that at the oak of Tabor he would meet three men going on a pilgrimage; they would offer him two loaves, a sign of the new dignity which had come to him. The third sign which would assure him of his kingly position would come to him when he met a company of prophets engaged in the exercise

of religion; with them he would associate himself and find that he, too, belonged to the order of the prophets.

The story is very simple, and full of quiet dignity, and at the heart of it we are given the secret, that God gave Saul another heart, and fitted him for this high position. I Sam. 10: 9.

**To Think About:** Saul possessed the characteristic which is common to all great men; he possessed a humble heart. He shrank with hesitation from the high position to which he was called. He himself said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?" Give examples of great men who have been humble of heart.

### "LONG LIVE THE KING"

Samuel had privately anointed Saul to be king. His next act was to proclaim him king publicly, and have him chosen by the people themselves. He convened a great assembly of the people of the land at Mizpah, for the Jews were a democratic people, and the right to leadership was not hereditary. The people came together at Mizpah with enthusiasm and joy. They had come to elect a king.

Samuel, still the leader of the people, had already chosen the man. Saul, knowing what was to take place, with becoming humility had gone into retirement, and had hidden himself so that when he was wanted he could not be found. The people were enthusiastic about him. He was spoken of as a choice young man. He was head and shoulders above his fellows. He was the chosen of the Lord, and with one voice the people announced their approval of him as their king, shouting words that have since become familiar all around the world, "Long live the king."

It was a very democratic way of choosing a monarch. He was elected by popular approval, and owed his right to the throne to the vote of the people themselves. Saul, chosen king, had no throne to sit upon, no palace to occupy, no court at his right hand. We read that, instead of being surrounded with royalty he returned to his work and perhaps forgot the dignity that had come to him in common toil. One evening, however, while he was with his oxen, a loud cry was heard throughout the land. The ancient enemy of the people, the Ammonites, were already in battle array.

Beholding the terror of the people the spirit of God came upon Saul, and, slaying the oxen with which he was working he sent their bones throughout the country like a sacrificial signal, and summoned the people to the standard which he had erected, saying, "Who-soever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." The people rallied at his call, and with swift decision the enemy was vanquished, peace was restored, and Saul was proclaimed not only the king, but the hero of his people.

**To Think About:** Saul's call to kingly power was confirmed in a threefold way. First of all, it was confirmed by Samuel, who anointed him in private. Then it was confirmed by the approval and proclamation of the people, and then by his own initiative, which made him the acknowledged leader and liberator of the land. Roosevelt's motto was not "Safety first," but "Duty first," and this, too, was Saul's motto at the beginning of his career.

### SAMUEL AND SAUL

A great friendship existed between Samuel and Saul. It is one of the fine things in the tragic story of the first king of Israel. Samuel had chosen Saul and anointed him, and presented him to the people. Doubtless there was something about Saul that was winsome and lovable, and yet it became evident very soon that he was a weak man, unstable and disloyal to his pledges.

Twice Samuel openly rebuked him. At Gilgal the forces under Saul were waiting to proceed against the Philistines. They were waiting for the sacrifice, and the religious service which must precede the battle. Samuel, however, was delayed in coming, and Saul, growing impatient, undertook to perform the office of the priesthood, and offer up the sacrifice himself. This was an act of irreverence and vanity which Samuel the prophet openly condemned, saying, "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee."

The second occasion is given in the verses printed as our lesson text. Saul had gone into battle with Amalek, the ancient enemy of the people. He was commanded to destroy the enemy, but instead of that he followed his own desires and made victory doubtful by his lack of decision and obedience. Samuel faced him with uncompromising words, saying: "Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It was the climax of a long series of disobedient acts on the part of the king, and it had at last become evident that Saul had surrendered his right to leadership, and even although Samuel ceased not to mourn for Saul, he pronounced his rejection as king of Israel.

**To Think About:** Obedience is the central thing in life and religion. To obey is better than to sacrifice. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." True religion is not in following any form or ritual, but in full surrender of the heart and obedience of the life to the will of God.

### THE REJECTED KING

Samuel announced to Saul that God had rejected him. The words are full of suppressed emotion. "Because thou hast rejected the

word of Jehovah, he hath also rejected thee from being king." It was not only the voice of Samuel that spoke to Saul, but the voice of God. We read that the spirit of God departed from Saul and that an evil spirit took possession of him.

We are not able, perhaps, clearly to define what is meant by the evil spirit that possessed the heart of Saul, but we know that it was revealed in a form of madness, of insane jealousy, in a lack of dependableness which ultimately overthrew the king.

**To Think About:** Samuel is an example of a man who made a good beginning and came to a good end. Saul is the example of a man who had a good beginning, but came to a bad end. Eternal vigilance is not only the price we pay for liberty, but the price we pay for character. The Apostle Paul said, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

### THE DEATH OF SAUL

Saul had never been able to overcome fully the power of the Philistines, and he died in the midst of the battle which gave the Philistines supremacy over Israel. He died on Mount Gilboa, and the story of his death is one of the most tragic in all literature. He saw that the battle was going against him. Three of his sons had been slain, and he himself was so closely pressed by the enemy that he was in fear of capture. He did not fear death, for he besought his armor-bearer to slay him. The armor-bearer, however, refused to lift his hand against the Lord's anointed, and Saul fell upon his own sword, and died the death of a suicide.

**To Think About:** A soldier who was dying on the field of battle after disaster had overtaken his regiment was heard to say: "It is a terrible thing to die in a lost battle." We all fight in the great battle of life, a battle for character, and to lose that battle is to lose everything.

### BY WAY OF APPLICATION

1. Why did the people of Israel desire to displace Samuel and to choose a king?
2. Why is Saul called the "most tragic character in the Old Testament"?
3. What qualities which Saul possessed, qualified him for the position of king?
4. What was the cause of Saul's failure?
5. Account for the friendship which existed between Samuel and Saul, and for David's lament at his death.
6. Compare the death of Saul with the death of Paul in the New Testament. "For I am already being offered."

## THE REIGN OF DAVID

THE GOLDEN TEXT: "I delight to do thy will, O my God."—  
Ps. 40: 8.

TEXT OF LESSON, II Sam. 7: 18-26; 8: 14b, 15.

For entire lesson, see I Sam., chs. 16 to 31; II Sam., chs. 1 to 24.

## AMERICAN STANDARD VERSION

Ch. 7: 18 Then Da'vid the king went in, and sat before Je-ho'vah; and he said, Who am I, O Lord Je-ho'vah, and what is my house, that thou hast brought me thus far?

19 And this was yet a small thing in thine eyes, O Lord Je-ho'vah; but thou hast spoken also of thy servant's house for a great while to come; and this *too* after the manner of men, O Lord Je-ho'vah!

20 And what can Da'vid say more unto thee? for thou knowest thy servant, O Lord Je-ho'vah.

21 For thy word's sake, and according to thine own heart, hast thou wrought all this greatness, to make thy servant know it.

22 Wherefore thou art great, O Je-ho'vah God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Is'ra-el, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemest to thee out of E'gypt, *from* the nations and their gods?

24 And thou didst establish to thyself thy people Is'ra-el to be a people unto thee for ever; and thou, Je-ho'vah, becamest their God.

25 And now, O Je-ho'vah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it for ever, and do as thou hast spoken.

26 And let thy name be magnified for ever, saying, Je-ho'vah of hosts is God over Is'ra-el; and the house of thy servant Da'vid shall be established before thee.

\* \* \* \* \*

Ch. 8: 14 And Je-ho'vah gave victory to Da'vid whithersoever he went.

## AUTHORIZED VERSION

Ch. 7: 18 ¶ Then went king Da'vid in, and sat before the LORD, and he said, Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God?

20 And what can Da'vid say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Is'ra-el, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from E'gypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Is'ra-el *to be* a people unto thee for ever; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Is'ra-el: and let the house of thy servant Da'vid be established before thee.

\* \* \* \* \*

Ch. 8: 14 And the LORD preserved Da'vid whithersoever he went.

15 And Da'vid reigned over all Is'ra-el; and Da'vid executed justice and righteousness unto all his people.

15 And Da'vid reigned over all Is'ra-el; and Da'vid executed judgment and justice unto all his people.

### DAILY HOME READINGS

M. March 10.	II Sam. 7: 18-26; 8: 14b, 15.	The Reign of David.
T. March 11.	I Sam. 16: 1-13.	David Anointed at Bethlehem.
W. March 12.	I Sam. 17: 41-49.	David and Goliath.
T. March 13.	I Sam. 18: 1-9.	David and Jonathan.
F. March 14.	II Sam. 5: 1-10.	David Crowned King of All Israel.
S. March 15.	Psalm 27.	David's Trust in God.
S. March 16.	Psalm 24.	The King of Glory Entering Zion.

### DAVID THE NEW KING

The kingdom passed with the death of Saul into the hands of David. David was one of those great men who fill well every sphere in life. Beginning as a shepherd, he became the splendid monarch of Israel and identified his name with all the institutions of the nation. He was shepherd, musician, soldier, priest, prophet, poet, and king.

**To Think About:** Nothing can keep down a born leader. Lincoln was born in obscurity. He was what the world would call a boy without a chance, and yet he rose to the highest place in the nation's life. Think over the men who have become great who were born in humble homes.

### THE SHEPHERD

The early life of David was spent with the sheep on his father's farm. He was the youngest son of Jesse. Two stories introduce him to public life. The first tells that after the rejection of Saul Samuel was commissioned to select a successor, and that he was guided to the home of Jesse in order privately to select and anoint one of his sons to be king over Israel. One by one the seven sons of Jesse passed before the prophet, each in turn to be rejected. David was too obscure, according to the story, to be thought of, and it was only an afterthought that his name was mentioned, but when he was brought in, the prophet immediately knew that the coming king of Israel stood before him. Immediately the voice of the Lord said to Samuel, "Arise, anoint him; for this is he."

The second story introduces us to the heroic deliverance of Israel from the Philistines by the death of Goliath. The oldest sons of Jesse had gone into the battle, but David had remained behind, and was sent later by his father to carry food to his brothers. There David saw the defiance of the giant, and asked permission to answer his threat. The result was that after setting aside the armor which Saul offered him, he went forward as a shepherd, and in the power of the Lord slew the giant.

The introduction of David reveals the fact that he was a young

man of startling personality and attractiveness. He was fair of countenance, and comely to look upon.

**To Think About:** David represents the type of character in which the Hebrew people delighted. The Scriptures call him a "man after God's own heart." Their heroes were religious men. Is this true of the heroes of other nations?

### THE FRIEND AT COURT

The victory over Goliath brought David into immediate prominence. The people went wild with enthusiasm over him, and Jonathan, the prince, became his firm and fast friend. It is interesting to notice that David's valor aroused in Jonathan admiration and friendship. On the other hand, it awoke in Saul jealousy, envy, and hatred. "For every David there lives a Saul. But for every David there lives also a Jonathan. 'Saul eyed David from that day and forward.' Yes; but from that day and forward Jonathan loved him as his own soul, and spent his life in ministering to David's slow but sure advance. How dreadful an enmity the enmity of the father! How rare a friendship the friendship of the son!"

Endowed with an attractive personality, and with musical talent, David and his harp became familiar objects in the court of Saul, and while Saul was attracted toward him he felt in his heart that David was a man of destiny, and was bound to make trouble for him. David sought the hand of the king's daughter, and although Saul tried to circumvent him, he obtained her in marriage, and was becoming a favorite at court when the jealousy and hatred of Saul drove him in fear of his life from the palace. Jonathan had befriended him, but that could not save him from the wrath of the king.

**To Think About:** In the story of Jonathan and David, whom do you admire the more? It is said that of all the military honors in the English Army probably the one least contended for is the Victoria Cross because it is the reward of self-forgetful heroism. To whom would you give the cross of honor, to David or to Jonathan?

### THE FUGITIVE

Driven from the court, David became a fugitive and an outlaw. The people loved him and he had found favor in the eyes of Saul's daughter Michal who had become his wife, and in the eyes of Jonathan, but nothing could save him from the vengeance of King Saul, and safety lay in flight. The story of David's wanderings and adventures are found in the Book of I Samuel, and are full of interest and heroism.

In the little city of Nob, pursued and hungry, he entered into the sanctuary, and there Ahimelech the priest gave him the sacred

bread and inquired of the oracle for him. The priest thought that David was the king's favorite, but this did not save him from the vengeance of Saul, for Saul, hearing of what had been done, massacred both priests and inhabitants.

In the cave of Adullam this outlaw, who would soon become king, made his headquarters, and there all sorts of people came to him, determined to resist oppression and especially the Philistines, for Saul was unable to give the nation peace. David soon found himself at the head of a small army of several hundred men, and little by little this body of soldiers became the defense of the nation.

At Adullam David came into close touch with Saul. More than once Saul exposed himself, and if it had not been for David's courtesy and fineness of spirit, Saul's life would have been taken. David would not put forth his hand to touch the Lord's anointed.

**To Think About:** Dr. Geikie, in his "Hours with the Bible," says: "David's consistent deception and unrestrained slaughter, even of women and children, only illustrate the low moral standard of the age, and the strange contradictions of human nature. Nor is it to be forgotten that the higher and nobler side of David's nature is the more to be honored by its contrast with characteristics in which he resembled the men around him. Spiritual development such as his, in an age so rude, crafty, and bloodthirsty, is in itself a miracle of which the only explanation is that he owed it to divine inspiration."

### DAVID THE KING

The death of Saul at Gilboa gave David the opportunity of mastery. David had the right to the throne for two reasons: First of all, he had been selected and anointed by Samuel and had been chosen by God and the people. In the second place, he won the right to the throne by conquest over the Philistines. Saul had died on the field of battle, leaving the land at the mercy of the enemy, and it was only by the leadership of David that the land became free and the country was made safe. David was crowned king at Hebron, and later captured the central citadel of the land and made Jerusalem the capital of the United Kingdom.

**To Think About:** Make a list of the names by which Jerusalem is called in the Old Testament: for example, the City of David, the Holy City, Zion, the city of the great King.

### DAVID THE PSALMIST

David was called the "sweet psalmist of Israel." II Sam. 23: 1. When we first met with him in the court of Saul he was a minstrel, and by his music was able to drive the evil spirit from the palace. We speak of him as the psalmist, for it was he who originated and gave us many of the psalms that make up the book of Psalms, the



ancient hymnal of the Hebrew people. Not all the psalms were written by David, but seventy-three psalms bear his name. It is difficult to decide the authorship of the psalms as they appear in our English Bible. Certain of the psalms, however, bear the impress of David's life and character.

We like to think of David the shepherd, and to link the experiences of shepherd life with the Twenty-third Psalm. We like to think of David's confession of sin as he turned to go from his evil way, and to connect his confession with the Fifty-first Psalm, "Have mercy upon me, O God, according to thy lovingkindness." Among the psalms we find some of the best poetry that is to be found in any literature, and the interesting thing about the poetry of the Hebrew people is that it always exalts not man, but God. The songs of Israel are not about David or Solomon, but about God.

**To Think About:** The book of Psalms has been called the "greatest book in the Old Testament." Would you agree with this judgment? What psalm do you like best? Give reasons for your choice.

#### THE CHARACTER OF DAVID

David is called in the Scripture a "man after God's own heart." He was attractive, a man of beautiful countenance. He possessed courage, steadfastness, and valor. During his fugitive life his soldiers testified that he was courteous and honorable.

There was a touch of romance about him, and his friendship for Jonathan is one of the fine things recorded of him. His affection for the little lad who died still discovers itself to us after all the centuries, and his grief for the death of Absalom has its hold upon our heart.

Yet he was a man of strong contradictions. He put Uriah, who was faithful to him, in a place of danger so that after his death he might marry Bath-sheba, his wife. Sorrow and pain came to him from his own children, and Absalom broke his heart, but he was great not only in his courage, but in his confessions.

**To Think About:** It has been said of David that "general, diplomatist, poet, and administrator, he realizes the perfect type of the monarch—he is beyond doubt the greatest genius of the Bible." Would you agree with this estimate?

#### FOR THOUGHT AND DISCUSSION

1. What service did David render his nation?
2. How did David influence the religion of the New Testament?
3. What reference did Jesus make to David?
4. What qualities do you like best in the character of David?
5. Compare the personality of David with that of Saul.
6. What are your three favorite psalms?

## THE REIGN OF SOLOMON

THE GOLDEN TEXT: "The fear of Jehovah is the beginning of knowledge."—Prov. 1: 7.

TEXT OF LESSON, II Chron. 1: 7-12; I Kings 11: 6-11.

For entire lesson, see I Kings, chs. 3 to 11; II Chron., ch. 1.

## AMERICAN STANDARD VERSION

II Chron. 1: 7 In that night did God appear unto Sol'o-mon, and said unto him, Ask what I shall give thee.

8 And Sol'o-mon said unto God, Thou hast showed great lovingkindness unto Da'vid my father, and hast made me king in his stead.

9 Now, O Je-ho'vah God, let thy promise unto Da'vid my father be established; for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?

11 And God said to Sol'o-mon, Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of them that hate thee, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee; neither shall there any after thee have the like.

\* \* \* \* \*

I Kings 11: 6 And Sol'o-mon did that which was evil in the sight of Je-ho'vah, and went not fully after Je-ho'vah, as did Da'vid his father.

7 Then did Sol'o-mon build a high place for Che'mosh the abomination of Mo'ab, in the mount that is before Je-ru'sa-lem, and for Mo'lech the abomination of the children of Am'mon.

8 And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods.

9 And Je-ho'vah was angry with Sol'o-mon, because his heart was turned away from Je-ho'vah, the

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## AUTHORIZED VERSION

II Chron. 1: 7 ¶ In that night did God appear unto Sol'o-mon, and said unto him, Ask what I shall give thee.

8 And Sol'o-mon said unto God, Thou hast shewed great mercy unto Da'vid my father, and has made me to reign in his stead.

9 Now, O LORD God, let thy promise unto Da'vid my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Sol'o-mon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

\* \* \* \* \*

I Kings 11: 6 And Sol'o-mon did evil in the sight of the LORD, and went not fully after the LORD, as *did* Da'vid his father.

7 Then did Sol'o-mon build an high place for Che'mosh, the abomination of Mo'ab, in the hill that is before Je-ru'sa-lem, and for Mo'lech, the abomination of the children of Am'mon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Sol'o-mon, because his heart was turned from the LORD, God of

God of Is'ra-el, who had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Je-ho'vah commanded.

11 Wherefore Je-ho'vah said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Is'ra-el, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

### DAILY HOME READINGS

M. March 17.	II Chron. 1: 7-12.	The Reign of Solomon.
T. March 18.	I Kings 11: 6-11.	The Reign of Solomon.
W. March 19.	I Kings 3: 4-15.	Solomon's Wise Choice.
T. March 20.	I Kings 8: 54-65.	The Temple Dedicated.
F. March 21.	Prov. 4: 1-19.	A Paternal Exhortation.
S. March 22.	Eccl. 12: 1-10.	Remembering God in Youth.
S. March 23.	Ps. 45: 1-7.	The King's Beauty and Majesty.

### THE GLORY OF SOLOMON

Jesus spoke of Solomon's glory. Pointing to the lilies of the field, he said, "Solomon in all his glory was not arrayed like one of these." The reign of Solomon cast its splendor throughout the whole East. We read that the Queen of Sheba came all the way from her kingdom in the South to behold the glory and the wisdom of the king of Israel.

The Hebrew people during the reign of Solomon came to their highest development in relation to commerce, to foreign trade, and to political power, not only at home but abroad. Solomon was a true Oriental in his love of splendor, and the Song of Songs, sometimes called the Song of Solomon, reflects the magnificence of his equipment and the splendor of his court.

David prepared for the building of the Temple, but Solomon completed it. His reign has been called the Augustan Age of Jewish history. He was the son of Bath-sheba, David's favorite wife, and completed the work which his father had begun. Both in the Song of Songs and in Ecclesiastes the pomp and glory of his reign are reflected and celebrated.

**To Think About:** Compare the characters of Saul, David, and Solomon, the three great monarchs of the United Kingdom of Israel. Why do we have more information about David than we have about the other two?

### SOLOMON THE KING

Little is known of the youth of Solomon. He grew up in the royal court, and perhaps was instructed and prepared for his life work

by Nathan the prophet. The little parable by means of which Nathan the prophet brought home to David his guilt shows that Nathan was shrewd, wise, and tactful. Solomon was well trained. He was devoted to his mother, and there is a little story to the effect that after he had been crowned king he received his mother with affection and reverence, and gave her a place on a throne beside him.

The older sons of David, Ammon and Absalom, had died, and although another son, Adonijah, older than Solomon, still lived, David had given the kingdom into Solomon's hands, and Adonijah reluctantly stepped aside. Solomon began his reign as an Oriental despot would have begun it. He slew Adonijah because he was suspicious of treachery, and he got rid of powerful people in the court who might plot against his policies and his life. He ruled with a strong hand, and made himself safe by putting out of the way those who might oppose him.

**To Think About:** Frederick W. Robertson, the great preacher, in speaking of Solomon, says: "Solomon belongs to the peculiar class of those who begin well, and then have the brightness of their lives obscured at last. His morning sun rose beautifully; it sank in the evening, clouded and dark with earthly exhalations—too dark to prophesy with certainty how it should rise on the morrow."

### SOLOMON'S WISE CHOICE

The text of our lesson introduces us to one of the most interesting and appealing events in the life of Solomon. He began to reign as a youth, and immediately he made his way to Gibeon where the tabernacle was situated, and spent the night in prayer and dedication. In the night God appeared to him and said, "Ask what I shall give thee." It was a wonderful promise to make, but Solomon's heart was ready to respond to the best that God had to give.

The wisdom of Solomon became a proverb not only in Israel, but throughout foreign lands. The Queen of Sheba came to sit at his feet, and to learn his wisdom. He showed his wisdom in the way in which he passed judgment upon the two mothers, the child of one of whom had died. The proverbs which he spoke, which are contained in the book of Proverbs, reveal his philosophy, his wisdom, and his loyalty to the great principles of life.

**To Think About:** Plato, the Greek philosopher, once said that the ideal nation would be ruled by kings who were philosophers, and by philosophers who would become kings. Those in authority should be our best-educated men, and wisdom should accompany power.

### THE TEMPLE OF SOLOMON

It was the last wish of David that a temple should be built on Zion's hill to the glory of Jehovah. David had made preparations

for the building of this Temple, but it was left to his son Solomon to build it. David had been a man of war. Solomon was to be a man of peace, and he was to carry through the project which David had had in his heart, but was unable to finish. Stones were brought from Lebanon and from the neighborhood of Bethlehem. Cedar was conveyed by rafts from the hills of Lebanon, and Hiram, king of Tyre, was associated with Solomon in supplying the best that the forests of Lebanon could give.

The immense army of workmen, chiefly Canaanites, worked in the quarries and forests of Lebanon. We read that thirty thousand men worked in Lebanon in relays of ten thousand. Seventy thousand men bore burdens. Eighty thousand were hewers of wood, and over these were thirty-three hundred overseers. The material was all prepared, and we read that the Temple was erected without the sound of a hammer or noise of any kind.

"No hammer fell, no ponderous axes rung;  
Like some tall palm the mystic fabric sprung."

It took seven years to build the Temple. It was consecrated with a great public celebration marked by vast processions and sacrifices, and was dedicated by Solomon in a wonderful prayer. The Ark of the Covenant was lodged in the Holy of Holies, and the Temple became the center of the worship of Jehovah and his visible dwelling place.

**To Think About:** The center of a nation's life is not its commerce or its manufactures, but its Temple. The Jews put their Temple and their worship in the center of their political life, and when they were true to their faith they prospered. When they neglected it, their nation perished.

### SOLOMON'S DISGRACE

One of the saddest stories of history is the story of Solomon's fall. He is an example of a great man who began well, but had a bad end. The greatness of his glory had covered the earth, and his wisdom had been the wonder of the world. The dedication of the Temple reflected his loyalty to Jehovah, but toward the end of his reign he was carried away by foreign alliances, and the story as given in the verses printed in our lesson reflects a condition that fills us with astonishment and alarm.

The record is very clear. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites."

Not only did Solomon marry foreign princesses, who brought with them their idolatrous customs, but he permitted idolatry to flourish

in Jerusalem, and multiplied the shrines of heathen gods and goddesses, and seemed to participate in, and cultivate the horrible customs of the immoral religions of the surrounding nations.

Solomon's glory had turned his head. Power and display became the chief ambitions of his life. In order to carry forward his building projects which were continued after the Temple was completed—the house of the forest of Lebanon, the assembly hall for the nobility, the porch of pillars, and his own royal residence—he had to organize a system of forced labor, and burdensome taxes, so that his love of splendid architecture might be satisfied.

He became a despot. We read that during his lifetime he had seven hundred wives and concubines, and that luxury, worldliness, and idolatry were in control in palace and in court. Solomon's sin brought its punishment. The Lord said to him, "I will surely rend the kingdom from thee," and immediately after his death the kingdom which had become so great and so splendid during his lifetime was disrupted, and began to disintegrate.

**To Think About:** The times that try men's souls are not times of adversity, but times of prosperity. Luxury and wealth are harder to master than is poverty.

### THE PROVERBS OF SOLOMON

The proverbs of Solomon as found in the book of Proverbs reflect the wisdom which characterized Solomon. He began the literature which is called in the Old Testament the "wisdom literature." God answered his prayer, and he was gifted with remarkable wisdom. His power and glory were exhibited in the Song of Songs, and his philosophy is reflected in the book of Ecclesiastes.

His proverbs have become the wisdom of the world. Here are some of them:

"The fear of Jehovah is the beginning of knowledge."

"My son, if sinners entice thee, Consent thou not."

"Trust in Jehovah with all thy heart,"

"In all thy ways acknowledge him, And he will direct thy paths."

"Happy is the man that findeth wisdom."

"Keep thy heart with all diligence; For out of it are the issues of life."

Dr. James A. Kelso says: "His practical religion was not lived upon the elevated plane of his own prayer. Although he never formally forsook the worship of Jehovah he tolerated and took part in the worship of foreign deities." It is a strange thing that so wise a man should be carried away by idolatry. Wisdom is no substitute for character, and education will not insure a holy life.

**To Think About:** What do you call a man who teaches one thing and practices another? Solomon was able to tell others how to live, but was unable to follow his own precepts.

## REVIEW: ABRAHAM TO SOLOMON

THE GOLDEN TEXT: "Jehovah is merciful and gracious,  
Slow to anger, and abundant in lovingkind-  
ness."—Ps. 103: 8.

DEVOTIONAL READING, Psalm 138.

## DAILY HOME READINGS

- M. March 24. Gen. 12: 1-7. A Chosen Leader and a Chosen Land.  
T. March 25. Ex. 3: 1-12. Moses Called to Deliver Israel.  
W. March 26. Deut. 4: 32-40. What Israel Learned at Sinai.  
T. March 27. Josh. 1: 1-9. Joshua and the Conquest of Canaan.  
F. March 28. I Sam. 7: 5-13. The Revival Under Samuel.  
S. March 29. II Sam. 7: 18-26; 8: 14b, 15. The Reign of David.  
S. March 30. Psalm 138. Thanksgiving for Jehovah's Favor.

## ABRAHAM TO SOLOMON

We have completed the study of the first quarter, covering the history of the Hebrew people from Abraham to Solomon. The lessons cover a period of a thousand years. We began our study with Abraham, who was the father and founder of the Hebrew nation, and we conclude it with Solomon, during whose reign the nation came to its highest development and enjoyed its greatest glory. We began with the book of Genesis and we followed through the books of the Bible to the first book of Kings and the second book of Chronicles.

We should be especially interested in this history for three reasons:

(1) During this quarter we have studied the oldest history of mankind. We have been introduced to the beginnings of civilization, and the record of the early books of the Bible contains the information that is to be found nowhere else in the world.

(2) The history which we have studied contains moral principles of true living. We have been brought face to face with the secret of success, and with the causes of failure. We have seen always that righteousness exalts a nation and that sin is the cause of its downfall.

(3) We have been brought face to face with the revelation of God in human history. The Bible is not a history of the world or a history of mankind, such as "The Outline of History" by H. G. Wells. It is the story of God's revelation to man and his history of redemption.

## THE PATRIARCHS

The first period of the history studied introduces us to the leadership of the patriarchs. When we speak of the patriarchs we think of Abraham, Isaac, and Jacob. Explorers have discovered a civilization thousands of years old in the Valley of the Euphrates in Ur of the Chaldees, the city from which Abraham went out in obedience to the call of God. Abraham was the father of one family, and from this

family came the Hebrew nation. We can see it developing as a family until it expands into tribes, called by the names of the twelve sons of Jacob, who was the grandson of Abraham.

Our lessons introduce us to Abraham, and to Joseph especially, for they were the makers of the national life in a special way. Abraham settled in the Promised Land, but later, on account of famine, his descendants migrated into Egypt, and there, under the pressure of slavery and Egyptian civilization, they came to know something of organization, trade, and war. Formerly they had been wandering shepherds. In Egypt they learned something of settled life, and the necessity of organization.

### THE GREAT LEADERS

The Israelites, under the oppression in Egypt, became conscious of their nationality, and were restless under the oppression of the Egyptians. The patriarchal period was passed, and the national life began to assert itself under Moses and Joshua.

The greatest event in the life of the Hebrew people was their emancipation from Egyptian bondage under the leadership of Moses. Under the mighty hand of God he led them through the Red Sea into the wilderness to the threshold of the Promised Land, and when he died there, the leadership was turned over to Joshua, who led the nation across the Jordan into the long-looked-for Land of Promise.

During this period the people of Israel learned to know the value and dangers of liberty, and to regulate themselves by the law of God, which had been given to them through Moses on Mount Sinai. This period of law and order laid the foundations for the national greatness of Israel, and for her place of supremacy among the nations of the earth. This law is summarized in "The Ten Commandments," which have become the basis of the moral principles of the world.

### THE JUDGES

Joshua entered the land of Canaan, and before he died had conquered it and divided it among the tribes of Israel. Joshua stands before us as one of the great leaders of history. He was humble and sincere; his courage never failed; and he brought the people face to face with loyalty to God and moral decision.

Upon the death of Joshua the nation lacked leadership, lapsed into confusion, and a long period of disorder followed. The tribes lacked unity, and each man did that which was right in his own eyes. The result was a period of disorganization, during which the surrounding heathen tribes, especially the Philistines, overran the land.

To save the people from the oppressors God raised up leaders whom he called judges, and when these judges came upon the scene peace prevailed. The story of the book of the Judges is the story of one oppression after the other, each of which was followed by peace.



The story of Gideon stands out from among the rest, exemplifying faith and courage. Samson's power was unable to give the people their freedom, and at his death the Philistines were still in control of the land. The last of the judges was Samuel, whose character is without stain; he was able to mold and unify the national life.

### THE KINGS

Samuel's great service for the nation introduces us to the period of the three great kings of Israel. Perhaps no nation ever had three such great men following one another as Israel did. Saul, David, and Solomon brought the nation into power, unity, and influence.

Saul's leadership began well but ended in disaster. David was a man after God's own heart. Solomon, the wisest of men, acted the part of a fool. Although the individual lives of Saul and Solomon ended in tragedy, nevertheless they were interesting kings, and ruled the nation with ability and power. The kingdom came to its greatest glory under the reign of Solomon.

### FACTS AND PRINCIPLES

(1) The progress made during the period covered by the lessons of the quarter is amazing. One obscure man, leaving the idolatry of his own country, becomes the father of a great nation and the founder of a civilization which has been the most potent influence in the history of the world.

(2) With the establishment and dedication of the Temple in Jerusalem the national life of the Hebrew people became unified and centralized. People are brought together and held together by religion. When religious sanctions and principles are neglected, disorganization in social and national life takes place.

(3) Commerce and trade may flourish while moral principles decay. The greatest and most glorious period of Israel's history was in the time of Solomon, and at the same time the life of the people was being undermined with idolatry and heathen customs.

(4) One of the greatest contributions made to the welfare of the world was made through the literature of the Old Testament. The influence of the Bible upon the life of the world can never be told, and out of the history which we have studied have come the principles of law and order.

(5) The history which we have studied reveals the well-known truth that righteousness exalteth a nation. Sin always brought punishment. Righteousness always brought victory.

(6) The greatest fact of history is the revelation of God; the God of Abraham, Isaac, and Jacob was also the God of Samuel and of David. The worship of God as manifested in the Temple worship, although not perfect, yet pointed to the time when Christ would reveal the true God, who is Spirit and Truth.

# CORRELATED TOPICS FOR YOUNG PEOPLE'S MEETINGS OR EXPRESSSIONAL ORGANIZATIONS

*Topic for January 6, 1924. Leaving Home. Gen. 12: 1-4a*

## I. ABRAHAM LEAVES HOME

1. Where was Abraham's home originally?
2. To what country did he finally go?
3. What great quality of character did Abraham show when he left home?
4. What three divine promises of importance were fulfilled because Abraham left home?

## II. ANOTHER MAN WHO LEFT HOME

1. Tell the story of the Prodigal Son. Read Luke 15: 11-14.
2. Why was this son's leaving home a sin in itself?
3. Why did this son fail when he went into the "far country"?

## III. WHEN YOU LEAVE HOME

1. What legitimate reasons are there for young people's leaving home to-day?
2. How does leaving home measure the quality of adventuresomeness?
3. What does a college catalogue tell of the spirit of adventure of the boys as compared with that of the girls? Average the distance between home and college of the boys and girls respectively.
4. What is the most essential thing for young men or young women to take with them in leaving home?
5. What is the danger of failing to keep up the habits of worship and Bible study on leaving home?

## SOME POSSIBLE PROJECTS

Let the society write letters at regular intervals to members who are away at college.

Let the society see the pastor about giving to those who are away at college a letter for affiliate membership in the church in the college town. When the student returns home, he automatically brings back his membership.

Let the society through the Lookout Committee arrange affiliate memberships for the strangers in the society.

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*Topic for January 13, 1924. Choosing a Life Work. Gen. 47: 1-3*

## I. THE OCCUPATION OF JOSEPH'S BROTHERS

1. What was the question which Pharaoh asked Joseph's brothers?
2. Why did he ask it?

## CORRELATED TOPICS

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3. Why did Joseph, in Gen. 46: 33, 34, instruct his brothers what to say when Pharaoh should ask this question?

4. How did the occupation of Joseph's brothers give them a place by themselves in Goshen?

### II. KEEPING OCCUPIED

1. How may work be a blessing rather than a curse?

2. Why should every man work regardless of economic pressure?

3. What place, if any, is there for a leisure class?

### III. "WHAT IS YOUR OCCUPATION?"

1. Why is making money not the chief end in choosing a profession?

2. Why should natural powers and talents be taken into consideration in choosing a life work?

3. How far should a liking for a particular kind of work influence us in choosing a vocation?

4. What is meant by a "call" to a profession?

5. Why is a "call" not confined to the ministry?

6. Discuss some of the newer professions that are opening up large fields of service to-day.

### SOME POSSIBLE PROJECTS

Let the society purchase some good books on vocational guidance for the Sunday-school library.

Let the society take the initiative in securing an attractive honor roll containing names and fields of all ministers and missionaries whom the school has sent out.

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*Topic for January 20, 1924. The Call to a Life Work. Ex. 3: 10-12; Isa. 30: 21a*

### I. MOSES' CALL

1. What was Moses' call? Who called him?

2. What preparation had Moses received?

3. How did his preparation fit him for the call?

4. What caused Moses to doubt his ability?

5. What gave him assurance of success?

6. What did his later experience teach him in regard to the wisdom of answering the call?

7. Name some other Bible characters who received calls.

## II. A CALL FOR ALL

1. Why is a call to the ministry generally considered to be the only divine call to a life work? Why is this an error?
2. Why should a call to any life work be seriously considered and God's guidance sought?

## III. COMING TO A DECISION

1. How do individual likings help to form a decision to enter a life work?
2. Should the type of body and mind have anything to do with choosing a life work? Why?
3. Why should talents influence the decision?
4. To what extent should the advice of friends be followed?
5. What is the advantage in seeking divine guidance?

## A POSSIBLE PROJECT

Let the society select a librarian to take care of the books on vocational guidance and to see that all members are given an opportunity to read them.

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*Topic for January 27, 1924. Necessity for Faith in Life's Decisions. Ex. 14: 13-15*

## I. A CRISIS IN A NATION'S LIFE

1. Why did God bring the Israelites out of Egypt?
2. Whom did God choose as leader of the people? Why?
3. What great obstacle lay in their path to the Promised Land?
4. How was their faith rewarded?
5. What was the result of lack of faith when the Israelites were at Kadesh-barnea? Deut. 1: 46.

## II. THE NEED FOR FAITH IN CHOOSING A VOCATION

1. How is choosing a life work a venture that requires faith?
2. Why should a clear call to a life-work be answered promptly in faith?

## III. THE NEED FOR FAITH IN OTHER DECISIONS

1. What are some other decisions that call for faith? We need to have faith in ourselves and in our work. (For example, Cyrus W. Field and John Newton).
2. Why is accepting Christ as Saviour an act of faith?
3. Why should we go forward in life's decisions when God gives the word?
4. What is the danger of waiting until the way seems free of all obstacles?

## CORRELATED TOPICS

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### A POSSIBLE PROJECT

Let the members of the society pledge themselves to do personal work in the special evangelistic meetings, to strengthen the faith of others in coming to a decision for Christ.

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*Topic for February 3, 1924. Giving the Bible Its Rightful Place. Ex. 24: 3-11*

#### I. ISRAEL AND THE SCRIPTURES

1. Who was the leader of Israel when God communicated the Law? When and where was the Law given?
2. What well-known portion of Scripture formed the basis of the covenant? How were the ten words spoken?
3. Why were the remaining laws, which are the interpretation of the Ten Commandments, spoken through Moses? Read Ex. 20: 18-21.
4. Who wrote "all the words of Jehovah"? What else did Moses do before the covenant was ratified?
5. What did the people do in ratifying the book of the covenant?
6. By ratifying the book, what kind of government was established? Analyze the word "theocracy."
7. Upon what did the establishment of the theocracy depend? Read Ex. 19: 4-9.

#### II. HOW WE GOT OUR BIBLE

1. In what language was the Old Testament written? the New Testament?
2. Name some translations and revisions of the English Bible.

#### III. THE BIBLE IN ART, LITERATURE, AND LIFE

1. Name some great paintings inspired by the Bible.
2. How has the Bible influenced oratory? (For example, W. J. Bryan's Chicago speech.)
3. Mention some great poems that have their source in the Bible. (For example, "The Divine Comedy" and "Paradise Lost." Yale and Harvard Universities include the Bible in their literature courses.)
4. What has the Bible meant in spiritual uplift to the world?
5. Who are the Gideons? Tell of their work.
6. What place ought the Bible have in each life?

#### SOME POSSIBLE PROJECTS

Let the society contribute to the Pocket Testament League.  
Let the society arrange to read the Bible to shut-ins.

*Topic for February 10, 1924. The Need for Courage To-Day.*  
*Num. 14: 7-9*

I. A DISCOURAGING REPORT

1. What was the location of Kadesh-barnea?
2. What was the mission of the spies who were sent into Canaan?
3. What was the majority report?
4. How did the Israelites receive this report?
5. How were the Israelites punished for their cowardice?

II. THE MEANING OF COURAGE

1. How many kinds of courage are there? Name some of them.
2. Debate the question: Is it easier to exercise physical bravery than moral courage?
3. What is the difference between courage and fortitude? Give illustrations.

III. THE NEED FOR MORAL COURAGE

1. Is it as easy to live right in time of peace as it is to give life to the nation in time of war? Why?
2. Jesus led no army to battle; then why could Tennyson write, "Strong Son of God"?
3. Why does it take courage to be an active Church member?
4. How does a candidate for foreign-missionary work show great courage?
5. Why does a minister of the gospel need courage?
6. How does testifying for Christ call for courage?

A POSSIBLE PROJECT

Let the society champion some worthy but unpopular cause.

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*Topic for February 17, 1924. Learning from the Experience of Others. Prov. 4: 1-6*

I. JOSHUA LEARNS FROM MOSES

1. What made Moses a successful leader of Israel?
2. How had Jehovah shown himself strong to Moses?
3. How did the experience of Moses help Joshua?

II. THE PEOPLE LEARN FROM JOSHUA

1. Why did Joshua call the people together at Shechem?
2. Give the main points of Joshua's address? Read Josh. 24: 1-28.
3. What things had Joshua proved true by his experience?
4. Why were the people justified in heeding Joshua's words?

## CORRELATED TOPICS

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### III. LEARNING FROM OUR ANCESTORS

1. Why are the experiences of our ancestors of great value?
  2. Is it necessary that we should learn everything by personal experience?
  3. What are some things that young people cannot afford to learn by personal experience?
  4. What attitude should we take toward the advice of parents?
  5. Show how indifference to the lessons of experience has resulted in failure. (For example, Absalom, Rehoboam, Ahab, Eli's sons.)
  6. Debate: Do we learn more from the failures or from the successes of men in history?
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*Topic for February 24, 1924. The Importance of Self-Control. Judg. 2: 19-23*

#### I. A PEOPLE RULED BY PASSION

1. What was the period from Joshua's death to the rise of the monarchy called?
2. What was the state of morals among the Israelites then?
3. What is meant by the words of Judg. 17: 6?
4. Without a strong central government, what did the Israelites suffer from foes without? from civil strife?
5. What would have saved the people from these dangers?

#### II. CONTROLLING SELF

1. What application can the life of a nation have to that of an individual?
2. What truth is found in Prov. 16: 32?
3. Why is it a dangerous policy to do as you please?
4. How can self-control be secured?
5. Why is it possible to find peace in self-control, "liberty in law"?
6. What aid to self-control is gained by obedience to authority?
7. How have great men practiced self-control?

#### A POSSIBLE PROJECT

Let the members of the society pledge themselves to the enforcement of prohibition laws. This will help the weak to maintain self-control.

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*Topic for March 2, 1924. Religion and Self-Control. I Sam. 7: 3-6*

#### I. A RETURN TO NORMAL

1. Who was the last judge over the Israelites?
2. What was the cause of the reverses of the Israelites?

3. What can you say as to the religion of the peoples in Canaan?
4. What effect did Samuel's words, "Direct your hearts unto Jehovah, and serve him only," have on the people?
5. How does serving Jehovah aid a nation?
6. What nations to-day are self-controlled?

## II. A CONTRAST

1. Read the accounts of the lives of Manasseh and Josiah, kings of Judah, in a good Bible dictionary.
2. What made the difference between them?
3. Why does religion make such a difference in character?

## III. DEVELOPING SELF-CONTROL

1. Why is it unsafe to seek strength for self-control in self?
2. What do you think of Henley's poem, "Invictus," in which he says, "My head is bloody, but unbowed"?
3. Why is it best to bow before God in seeking self-control?
4. How strong is a man in his own strength?
5. How strong is a man who finds his strength in God?
6. How can we cooperate with God in acquiring self-control?
7. How does the Church help us in ruling our spirits?
8. What help has religion given you in self-control? (Bible-study, prayer, and so forth.)

## A POSSIBLE PROJECT

This is a good time for members of the society to renew their pledge to read the Bible and spend some time in prayer every day.

*Topic for March 9, 1924. Jealousy and Prejudice. I Sam. 15: 13-23; 19: 9-11*

## I. A SLAVE TO JEALOUSY

1. Who was the first king of Israel?
2. What great act of David caused Saul to be jealous of him?
3. What other reason can you give for Saul's jealousy of David? (I Sam. 20: 30, 31.)
4. To what extreme did jealousy drive King Saul?
5. How did Saul's jealousy divide his energies? (I Sam. 23: 27, 28.)

## II. A PREJUDICED KING

1. What is prejudice?
2. How did Saul show prejudice in carrying out the command of Samuel utterly to destroy the Amalekites?
3. Does it seem to you that Saul had his mind made up beforehand to win praise for himself? Why do you think so?



III. WHEN SELF-CONTROL WEAKENS

1. Why is it hard for a slave of jealousy to maintain self-control?
2. What are the dangers of jealousy?
3. What is the opposite of jealousy?
4. How can jealousy be overcome?
5. What causes prejudice?
6. How does prejudice weaken character?
7. What is a cure for prejudice?
8. What prejudices have you had, and how did you overcome them?

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*Topic for March 16, 1924. The Blessings of Adversity.*  
*II Sam. 7: 18-21*

I. FROM SHEPHERD TO KING

1. Who was the second king of Israel?
2. What can you tell of the life of David?
3. Was David's boyhood position as shepherd a handicap?
4. What incidents in David's boyhood show that he was eager to overcome adversity?
5. What is the significance of David's encounter with Goliath?
6. To what extent did Saul's envy work a hardship to David?
7. What events led up to David's becoming king?
8. What use did David make of his adversity?

II. TURNING HINDRANCES INTO HELPS

1. Name three hindrances to success.
2. Which of these hindrances did Lincoln overcome?
3. Do you think that Lincoln would have achieved greater success had he been without this handicap? Explain.
4. What makes an oak tree able to resist strong winds?
5. How may adversity aid in producing a virile character?
6. What are the advantages of being born in poverty?
7. How has adversity resulted in spiritual blessings? Illustrate from your own experience or from the lives of others.
8. How may temptations be made a help to Christian character? Read James 1: 2-4.

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*Topic for March 23, 1924. The Dangers of Prosperity.*  
*II Chron. 1: 7-12; I Kings 11: 9-11*

I. A KING WHO FELL

1. Who was the third and last king of United Israel?
2. What can you tell of the life of Solomon?
3. What is an heir apparent? Was Solomon an heir apparent?
4. In what two respects did Solomon err?

5. What was the punishment which God sent Solomon?
6. To what extent did prosperity cause Solomon's downfall?

## II. PERILOUS EASE

1. Why is it dangerous to be born in luxury?
2. What do you know about sons of wealthy parents?
3. Does wealth necessarily handicap? Explain.
4. How does the practice of stewardship help a rich man to guard against the dangers of riches?
5. Which class finds it easier to gain character—those born poor or those born rich?
6. How can wealth be used to the glory of God?
7. How much prosperity is necessary to make it a danger?

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### *Topic for March 30, 1924. The Self-Control of Jesus. I Peter 2: 21-25*

#### I. HIS PREPARATION

1. What is known of the boyhood of Jesus?
2. What opportunity would work in the carpenter shop probably give him to develop self-control?
3. How would his position as a member of a large family probably give him a field to practice self-control?
4. What was the effect of the Old Testament on his life?
5. What church-going habits did he form?

#### II. HIS MINISTRY

1. Why was John surprised when Jesus came to him to be baptized?
2. How does obedience to the Father's will produce self-control?
3. How did Jesus' enemies try to worry him?
4. What weaknesses in Jesus' disciples were a burden to him?
5. How did Jesus meet the attacks of enemies and the doubts of his disciples?

#### III. HIS TRIAL AND DEATH

1. Why did the Jews want Jesus put to death?
2. What accusations did they bring against him?
3. How did Jesus answer the charges?
4. What was the reaction of Pilate to Jesus' attitude?
5. How was Jesus' self-control shown in his refusal to drink a narcotic on the cross? in his regard for his mother? in his conversation with the repentant thief?
6. How does the self-control of Jesus compare with that of the kings of Israel?

# The International Sunday School Lessons

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UNIFORM SERIES FOR APRIL, MAY, JUNE, 1924

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Theme: Outline of Old Testament History, from the Division of the Kingdom to the Close of the Old Testament

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- 1.—April 6. THE KINGDOM RENT ASUNDER.  
Lesson Material: I Kings 12: 1 to 16: 28.
- 2.—April 13. ELIJAH AND THE STRUGGLE WITH BAAL.  
Lesson Material: I Kings 16: 29 to 19: 21; ch. 21;  
II Kings 1: 1 to 2: 12.
- 3.—April 20. EASTER LESSON—THE RISEN CHRIST.  
Lesson Material: Mark 16: 1-15.
- 4.—April 27. AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS.—  
(TEMPERANCE LESSON.)  
Lesson Material: Books of Amos and Hosea.
- 5.—May 4. THE ASSYRIAN EXILE OF ISRAEL.  
Lesson Material: II Kings, chs. 11 to 17.
- 6.—May 11. JEHOIADA'S VICTORY OVER BAAL.  
Lesson Material: I Kings 14: 21 to 15: 24; ch. 22;  
II Kings, chs. 11; 12.
- 7.—May 18. ISAIAH AND THE ASSYRIAN CRISIS.  
Lesson Material: II Kings, chs. 18 to 20; Isa., chs.  
36 to 38.
- 8.—May 25. JEREMIAH AND THE BABYLONIAN CRISIS.  
Lesson Material: Jer. 7: 1-26; 9: 1-9; 15: 1-10;  
18: 1-12; 25: 1-14; chs. 26; 36; 38.
- 9.—June 1. THE BABYLONIAN EXILE OF JUDAH.  
Lesson Material: II Kings, chs. 21 to 25; II Chron.,  
ch. 36.
- 10.—June 8. EZEKIEL ENCOURAGES THE EXILES.  
Lesson Material: Ps. 137: 1-6; Ezek., ch. 34.
- 11.—June 15. THE RETURN AND THE REBUILDING OF THE TEMPLE.  
Lesson Material: Ezra, chs. 1; 3; 4 to 6.
- 12.—June 22. REFORMS UNDER EZRA AND NEHEMIAH.  
Lesson Material: Ezra, chs. 7 to 10; Neh., chs. 5;  
8; 13.
- 13.—June 29. REVIEW.—REHOBOAM TO NEHEMIAH.

# The International Sunday School Lessons

UNIFORM SERIES FOR JULY, AUGUST, SEPTEMBER, 1924

Theme: The Life of Jesus (Harmony of the Gospels)  
I. Opening Period of Christ's Ministry

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|---------------|---|
| 1.—July       | 6. THE BIRTH OF JESUS.<br>Lesson Material: Luke 2: 7-20.  |
| 2.—July       | 13. THE BOYHOOD OF JESUS.<br>Lesson Material: Luke 2: 40-52.  |
| 3.—July       | 20. THE BAPTISM OF JESUS.<br>Lesson Material: Mark 1: 1-11.   |
| 4.—July       | 27. THE TEMPTATION OF JESUS.<br>Lesson Material: Matt. 4: 1-11.   |
| 5.—August     | 3. THE FIRST DISCIPLES OF JESUS.<br>Lesson Material: John 1: 35-51.   |
| 6.—August     | 10. THE FIRST MIRACLE OF JESUS.<br>Lesson Material: John 2: 1-11.   |
| 7.—August     | 17. JESUS CLEANSSES THE TEMPLE.—(MAY BE USED<br>WITH TEMPERANCE APPLICATIONS.)<br>Lesson Material: John 2: 13-22. |
| 8.—August     | 24. JESUS TALKS WITH NICODEMUS.<br>Lesson Material: John 3: 1-17.   |
| 9.—August     | 31. JESUS TALKS WITH A SAMARITAN WOMAN.<br>Lesson Material: John 4: 4-42.   |
| 10.—September | 7. JESUS HEALS A NOBLEMAN'S SON.<br>Lesson Material: John 4: 46-54.   |
| 11.—September | 14. JESUS DRIVEN FROM NAZARETH.<br>Lesson Material: Luke 4: 16-30.  |
| 12.—September | 21. JESUS MAKES A MISSIONARY TOUR.<br>Lesson Material: Mark 1: 35-45.   |
| 13.—September | 28. REVIEW: OPENING PERIOD OF CHRIST'S MINISTRY.<br>Y. P.   |